

Canons of the Seventh Ecumenical Council

The holy and Ecumenical Seventh Council was held in Nicaea, Bithynia, the second to convene in that city, during the reign of Constantine and his mother Irene, A.D. 783. Of the Fathers attending it, 350 were Orthodox, but seventeen others joined it who had formerly been iconomachs, but who later repented and were accepted by it. So that in all there were 367. Outstanding and distinguished ones among them were Tarasius the Patriarch of Constantinople, Peter the Archpresbyter of Rome, and Peter, he too another presbyter and the abbot of the monastery of St. Sabbas in Rome, all of them acting as representatives of Pope Adrian. Thomas the Syncellus and hieromonach and John the hieromonach, filling the places of the Apostolic thrones, or, more explicitly, acting instead of Apollinarius of Alexandria, Theodoret of Antioch, and Elias of Jerusalem. The monks also exercised great influence in this Council, seeing that there were 136 of them present as archimandrites of monasteries. This Council was assembled against the ungodly iconomachs who used to disparage the Christians. The Council anathematized them, and especially Anastasius, Constantine, and Nicetas, the pseudopatriarchs who held office during the time of the iconomachs, on the ground that they not only refused to kiss and bow down in adoration before the holy icons, but they even called them idols, and burned them up, and trod them underfoot, and dragged them about in the streets, and in every way treated them insultingly and contemptuously. After abrogating (Act 6) the falsely so-called definition of the pseudo-council held in the reign of Constantine Copronymus in Blachernae, with deacons Epiphanius and John reading it; and after proclaiming St. Germanus, and John Damascene, and George Cyprius Orthodox and Saints, it issued a definition in its Act 7 worded as follows: "We define the rule with all accuracy and diligence, in a manner not unlike that befitting the shape of the precious and vivifying Cross, that the venerable and holy icons, painted or mosaic, or made of any other suitable material, be placed in the holy churches of God upon sacred vessels and vestments, walls and panels, houses and streets, both of our Lord and God and Savior Jesus Christ, and of our intemperate Lady the holy Theotoke, and also of the precious Angels, and of all Saints. For the more frequently and oftener they are continually seen in pictorial representation, the more those beholding are reminded and led to visualize anew the memory of the originals which they represent and for whom moreover they also beget a yearning in the soul of the persons beholding the icons. Accordingly, such persons are prompted not only to kiss these and to pay them honorary adoration, what is more important, they are imbued with the true faith which is reflected in our worship which is due to God alone and which befits only the divine nature (worship is defined by St. Basil the Great as being an intense and continual and non-avolating culture respecting the object worshiped: see his *Epitomized Definitions*, p. 850). But this worship must be paid in the way suggested by the form of the precious and vivifying Cross, and the holy Gospels, and the rest of sacred institutions, and the offering of wafts of incense, and the display of beams of light, to be done for the purpose of honoring them, just as it used to be the custom to do among the ancients by way of manifesting piety. For any honor paid to the icon (or picture) redounds upon the original, and whoever bows down in adoration before the icon, is at the same time bowing down in adoration to the substance (or hypostasis) of the one therein painted. For thus the doctrine of our Holy Fathers, it was the tradition of the universal Church. The 7th Ec. C. is recognized by the c. of Holy Wisdom and all interpreters of the c. The proceedings of this 7th are found in vol. 11 of the Synods, pg. 719.

1

For those who have been allotted a sacerdotal dignity, the representations of canonical ordinances amount to testimonies and directions. Gladly accepting these, we sing to the Lord God with David, the spokesman of God, the following words: "I have delighted in the way of thy testimonies as much as in all wealth," and "thy testimonies which thou hast commanded witness righteousness, . . . Thy testimonies are righteousness forever: give me understanding, and I shall live" (Ps. 119:14, 138 and 144). And if forever the prophetic voice commands us to keep the testimonies of God, and to live in them, it is plain that they remain unwavering and rigid. For Moses, too, the beholder of God, says so in the following words: "To them there is nothing to add, and from them there is nothing to remove" (Deut. 12:32). And the divine Apostle Peter, exulting in them, cries: "which things the angels would like to peep into" (1 Pet. 1:12). And Paul says: "Though we, or an angel from heaven, should preach to you any gospel besides that which ye have received, let him be anathema" (Gal. 1:8). Seeing that these things are so and are attested to us, and rejoicing at them "as one that findeth great spoil" (Ps. 119:162), we welcome and embrace the divine Canons, and we corroborate the entire and rigid fiat of them that have been set forth by the renowned Apostles, who were and are trumpets of the Spirit, and those both of the six holy Ecumenical Councils and of the ones assembled regionally for the purpose of setting forth such edicts, and of those of our holy Fathers. For all those men, having been guided by the light dawning out of the same Spirit, prescribed rules that are to our best interest. Accordingly, we too anathematize whomsoever they consign to anathema; and we too depose whomsoever they consign to deposition; and we too excommunicate whomsoever they consign to excommunication; and we likewise subject to a penance anyone whom they make liable to a penance. For "Let your conduct be free from avarice; being content with such things as are at hand"

(Heb. 13:5), explicitly cries the divine apostle Paul, who ascended into the third heaven and heard unspeakable words (2 Cor. 12:2-4).

(c. I of the 4th; c. II of the 6th.)

Interpretation

The divine Canons are testimonies[265] so far as concerns those in holy orders in that they attest and reveal to them how they ought to conduct themselves both publicly and privately. They are directions in that when they are observed by them they direct and steer their life. Joyfully accepting these Canons through the present Canon, this Council offers up those prophetic words of David as a song to God which run as follows in paraphrase: "I have rejoiced, O Lord, in Thy testimonies just as I should rejoice if I owned all the wealth of the world. And Thou hast commanded me to keep Thy testimonies forever, wherewith be Thou pleased to wisen me, and I shall live in them." And if this utterance of the prophet's commands us to keep the testimonies of God forever, and to live in them, it is manifest that they themselves are permanent and rigid (for, according to Zonaras, the Greek word for "unwavering" denotes the weak and fragile branch of a fig-tree; unwavering things, therefore, are things that are solid and unmovable). That is the reason, too, why Moses says that no one is to add anything to the words of the Law, nor to take anything out of them. The Coryphaeus of Apostles, St. Peter, exulting in them, says that the angels would like to look into those things, viz. which the apostles preaching the gospel in a spirit of God have revealed to us. And St. Paul anathematizes anyone, even though he be an angel, that preaches anything as gospel that lies outside of what has been handed down and delivered as the faith. For this reason, rejoicing in the divine Canons just as soldiers rejoice when they happen to find a great amount of booty on their vanquished enemies, as David says, we too joyfully embrace them, and corroborate them, and confirm them all, including those set forth by the holy apostles, as well as those of the six ecumenical councils and of the regional councils, and those of the individual Fathers; anathematizing those whom they anathematize; deposing those whom they depose; and excommunicating those whom they excommunicate — and, generally speaking, disciplining those whom they discipline. For, just as those who are not of an avaricious disposition are content with whatever money they have at hand, as St. Paul says, so too do we refrain from adding or removing anything, but, on the contrary, content ourselves with the Canons[266] which have been enacted by the holy Fathers. See also c. I of the 4th, and what has been said in the beginning of this book in the Prolegomena to the Canons.

2

Since as a matter of fact we are binding ourselves to God by chanting: "I will meditate in thy rights; I will not forget thy words" (Ps. 119:16), it behooves all Christians to keep this for their own salvation, but more eminently so those invested with a sacerdotal dignity. Hence we decree that anyone who is about to be promoted to the rank of bishop shall by all means know the psalter, in order that he may be able to admonish all the clergy about him to become initiated; and that he be scrupulously examined by the metropolitan as to whether he is cheerfully willing to read searchingly and not cursorily the sacred Canons and the holy Gospel, the book of the divine Apostle, and all the divine Scripture, and in accordance with the divine commandments to hold intercourse with and teach the laity about him. For the essentiality of our prelacy is the words taught by God, or, at any rate, the true science of the divine Scriptures, just as great Dionysius declared. But if he should be in doubt, and not care to do and teach thus, he must not be ordained. For God has said prophetically: "Because thou hast rejected knowledge, I will also reject thee from acting as my priest" (Hos. 4:6).

(c. XXIV of Carthage.)

Interpretation

While all Christian laymen ought to meditate in the rights of God, and not forget His words, just as they chant and promise every day with the prophet, this is eminently so in the case of those in holy orders. For this reason the present Canon decrees that anyone who intends to become a bishop must without fail be acquainted with the thoughts in the psalter, in order to teach his laity therefrom so that they may learn them too. Likewise any such person must be examined by the metropolitan scrupulously as to whether he is cheerfully willing to read, not superficially and as to the words alone, but with regard to depth and with understanding of the thoughts, the sacred Canons, which we have enumerated above, the holy Gospel, the Apostle, and all the divine Scripture, and not only to know these, but also to conduct himself both publicly and privately just as they prescribe, and to teach his fold in accordance with them. For, as Dionysius the Areopagite[267] declares, the essence and structure of the ecclesiastical prelacy is the words taught by God., or, more precisely speaking, the true comprehension and exact knowledge of the divine Scriptures. If not, and he is in doubt, and is not minded to do these things himself, and to teach others too, let him not be made a bishop; for God says through the prophet Hosea (in paraphrase): "Since thou hast spurned knowledge of my laws, I too will spurn thee as a priest of mine."

Concord

In agreement with the present Canon, c. XXIV of Carthage expresses the following decree: that those who intend to ordain a bishop, or a clergyman, must first teach him the Canons of the sacred Councils, in order that, by acting in accordance with the definitions and canons of the Fathers, they who are to be ordained may not repent later, as transgressors of them.[268] For this reason, too, God commands the one who has become a ruler of the people not only to read the book of Deuteronomy throughout his life, in order to learn therefrom to fear the Lord, and to keep all His commandments, but He even makes it necessary for him to copy it himself with his own hand. "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write himself a copy of this Deuteronomy in a book obtained from the priests who are Levites" (Deut. 17:18). And the reason why He commands him to copy it himself is that a person who merely reads it easily forgets the thoughts that are read, whereas a person who also writes it impresses the thoughts upon his memory, because he takes time and leisure to think about each particular one of them, and until he has comprehended a sentence well he takes care not to write another: thus does Philo Judaeus interpret the matter. And if God compels secular rulers to do this, much more does He the ecclesiastical prelates who are the shepherds of his people.

3

Every appointment of a bishop, or of a presbyter, or of a deacon made by (civil) rulers shall remain void in accordance with the Canon which says: "If any bishop comes into possession of a church by employing secular rulers, let him be deposed from office, and let him be excommunicated. And all those who communicate with him too." For it behooves anyone who is going to be promoted to a bishopric to be appointed by bishops, as was decreed by the holy Fathers assembled in Nicaea, in the Canon saying: "It is most fitting that a bishop should be installed by all those in his province. But if such a thing is difficult either because of the urgency of circumstances, or because of the distance to be traveled, at least three should meet together somewhere and by their votes combined with those of the ones absent and joining in the election by letter they should carry out the ordination thereafter. But as for the ratification of the proceedings, let it be entrusted in each province to the Metropolitan."

(Ap. cc. I, II, XXX, LXI; c. IV of the 1st; cc. V, XIII of Laodicea; c. LIX of Carthage; c. VII of Timothy.)

Interpretation

The present Canon is composed of Ap. c. XXX and c. IV of the 1st. Since we have already explained these Canons, see the interpretation of them there, in order to spare us from repeating the same things about them here. The only thing in this Canon that is not found there, is that every appointment or election of a bishop, or of a presbyter, or of a deacon that is made by authority and power of civil rulers shall remain void and invalid; and that bishops are to be elected by bishops, in accordance with a process previously described; that is to say, on the other hand, that the fact that both presbyters and deacons are elected is made plain indeed by the present Canon, concerning which see the Footnote to Ap. c. II; as for the fact, moreover, that Christians ought to vote subsequently after the bishops for those about to be admitted to holy orders, this is made plain in the Interpretation of Ap. c. LXI. See also Ap. cc. I and II, and the Footnote to c. V of Laodicea.

4

The preacher of the truth Paul, the divine Apostle, as if laying down a Canon to the presbyters of the Ephesians, but rather to every sacerdotal aggregate, spoke openly and aboveboard as follows: "I have coveted no one's silver, or gold, or apparel. I have shown you in all things that by thus laboring you ought to assist the weak, and remember that . . . It is more blissful to give than to receive" (Acts 20:33, 35). Wherefore we too, having become pupils and disciples of His, decree that no bishop shall devise or think of ways of making shameful profits, alleging lame excuses such as are offered in the case of sins in general, to the effect that bishops, or clergymen, or monks serving under him demand gold, or silver, or any other commodity. For the Apostle says: "The unrighteous shall not inherit the kingdom of God" (1 Cor. 6:9), and "children ought not to lay up treasure for their parents, but parents for their children" (2 Cor. 12:14). If, therefore, on account of any demand for gold, or for any other commodity, or on account of any idiosyncrasy,[269] anyone be found to be excluding from the liturgy and excommunicating anyone among the clergymen under him, or shutting a venerable temple, to prevent liturgies of God from being conducted therein, venting his rage upon insentient objects, he himself is in reality insentient, and will become subject to self-torture, and "his mischief shall return upon his own head" (Ps. 7:16), as transgressor of a commandment of God, and of the Apostolic Ordinances. For Peter, the coryphaean summit of the Apostles, also commands: "Tend the flock of God which is among you, not coercingly, but voluntarily after the manner of God. Not for the sake of shameful profits, but willingly. Not as lording it over the charges allotted to you, but as having become models for the flock.

And when the chief Shepherd shall appear in person, ye shall receive the reward of an unwithering crown of glory” (1 Pet. 5:2-4).

Interpretation

Because great St. Paul both by word and by deed commanded the bishops of the Ephesians, and through them all bishops subsequent thereto, not to desire silver, or gold, or clothes, but by labor of their own hands to assist the weak and needy, and to bear in mind that it is more blissful to give than to receive,[270] therefore the present Canon commands that no prelate or bishop shall seek to extort gold or silver or anything else of value, with a view to shameful profits, from bishops, or clergymen, or monks that are subject to his jurisdiction, since any such demand is unjust and unrighteous, but “the unrighteous shall not inherit the kingdom of God,” according to the Apostle; and since children are not obliged to amass treasure to give to their parents, but, on the contrary, parents ought to give to their children. So any bishop who is found suspending or excommunicating any priest or clergyman, or closing a church in order to obtain money or on account of any other personal animus, let him suffer what he is doing, to wit, let him be suspended, and “let him be excommunicated, if he is a bishop by his Metropolitan, or if he is a Metropolitan by his Patriarch. For the Coryphaeus of Apostles St. Peter gives the following orders to prelates: “Tend the flock of God, not coercingly and tyrannically, but voluntarily and after the manner of God; not for the sake of shameful profits, but with cheerful willingness; not as domineering over the clergy, but as furnishing models and examples to the flocks, in order that when the chief shepherd Christ becomes manifest in His second advent, you may receive from Him the reward of an unwithering crown of glory.” Read also Ap. c. XXIX.

5

It is a deadly sin when any sinners remain incorrigible. But what is worse than this happens if they insist upon rising up against piety and truth, preferring Mammon to obedience to God, and failing to cling fast to His canonical ordinances. Among those persons God is not the Lord, unless by any chance they be humiliated and again become sober enough to see their own mistake. For it rather behooves them to approach God, and with a contrite heart to ask for remission of this particular sin, and for pardon, instead of pluming themselves on their lawless behavior. For “the Lord is nigh unto them that are contrite of heart” (Ps. 34:18). As for those boasting that by giving gold they have obtained some rank in the Church and trusting to this wicked custom, which is alien to God and alienates men from God, and from every holy order; and as a result thereof with an impudent face and unbridled mouth dishonoring by reproachful words those who have been elected and installed through virtuousness of life by the Holy Spirit, without the giving of any money, those who have been doing this at first, are to receive the lowest rank in their own battalion. But if they insist and persist, they are to be corrected by means of a penance. If, on the other hand, anyone ever should appear to have done this with a view to ordination, let him suffer in accordance with the Apostolic Canon which says: “If any bishop, or presbyter, or deacon gain possession (of this dignity by means of money, let both him and the one who ordained him be deposed from office, and excinded, or cut off, altogether from communion, as was Simon by me Peter.” Likewise also in accordance with the second Canon of the devout Fathers assembled in Chalcedon, which says: “If any bishop ordain anyone for money, and make merchandise of the unvendible grace, and perform the ordination of a Bishop, Auxiliary Bishop, Presbyter, Deacon, or anyone on the roll of the Clergy, with a view to gain; or nominate any Steward, Ecclicus, or Paramonarius, or anyone else that belongs to the canon, for money, with the object of making a shameful profit for himself: let him who is found guilty of having undertaken this stand in peril of his office; and let him who has been thus ordained have no benefit from such traffic in ordinations or nominations, but, on the contrary, let him be without any claim upon the dignity or job which he has thus obtained by means of money. If, in fact, anyone even appear as a middleman or factor or intermediary for such shameful and illicit deals, let him too, if he be a clergyman, forfeit his office; but if he be a layman or a monk, let him be anathematized.”

(Ap. c. XXIX; c. II of the 4th; John 1:16.)

Interpretation

Some persons who intended to get themselves enrolled in the clergy of a certain church, offered money to it of their own free will with a God-loving frame of mind, not in order to get the clergyship therewith, but as devoting or consecrating the money to God, according to Balsamon. But later, boasting of giving the money, and preferring mammon and wealth to the sacred canons, they sought and asked for chief seats (Matt. 23:6), and shamelessly and brazenly reproached those clergymen who, being elected by the Holy Spirit, on account of their virtuous conduct in life, were enrolled in the clergy without giving any money. So for this reason the present Canon commands that those who boast of this money and reproach the others because they gave none be reduced to the lowest rank of the clergymen of the same order. But if they persist in this any further, they are to be corrected by the chief priest with a suitable severer penalty. Referring to the passage in the Epistle of St. John, these Fathers call the incorrigible boasting of such clergymen[271] about money a deadly sin; and they call their

shameless and insolent treatment of the other clergymen a worse than deadly sin, and assert that among those men the God is no Lord, in accordance with the Bible; while, on the other hand, they call their giving of money lawless, not in itself — for it was good at first and God-loving — but on account of the later boasting of the givers and their brazen shamelessness. So take care not to take this gift of money for ordination, since this Canon appears to consist of two parts. The first part forbids them to give money, not to be ordained, for this comes in later but to get themselves enrolled in the parish of a certain church, and afterwards to wax insolent and to hold the poor and reverent clergymen in contempt: so it is this kind of giving that it forbids as lawless. Then it goes on to present the second part, by saying that if they should offer such money for ordination they must be deposed from office, in accordance with Canons already issued. But this Canon adds that whoever should give money to be ordained a clergyman or a priest is to receive the penalties provided by Ap. c. XXIX and c. II of the 4th, both of which are quoted verbatim: and see the Interpretation of them there.

6

Since there actually is a Canon which says canonical discussions must be held twice a year in each province through an assembly of Bishops, but on account of the inconvenience and the lack of means of traveling those who were called upon to assemble had to face, the devout Fathers of the Sixth Council decreed that one assembly be held each year, by all means and on any pretext, and wrong things be corrected: therefore we renew this latter Canon. Accordingly, if any (civil) ruler be found attempting to prevent this, let him be excommunicated. If, on the other hand, any one of the Metropolitans should fail to see that this is done, except in case of necessity and violence, or some reasonable excuse, he is to be liable to the penalties. When a Council has been convoked in regard to canonical and evangelical matters, the Bishops assembled must engage in meditation and careful consideration of how the divine and vivifying commandments of God are to be kept. For “in keeping them there is great reward” (Ps. 19:11); and seeing that “the commandment is a lamp; and the law is a light and reproof with instruction in the way of life” (Prov. 6:23), and “the commandment of the Lord shineth afar, illuminating the eyes” (Ps. 19:8). But no Metropolitan shall have any right to demand a beast or other possession among the chattels which a Bishop takes along with him. But if he be proved to have done so, he shall pay back the value of it fourfold.

(App. c. XXXVII; c. V of the 1st; c. XIX of the 4th; c. VIII of the 6th.)

Interpretation

The present Canon renews c. VIII of the 6th, which decrees that inasmuch as two Councils of bishops cannot be held each year in regard to ecclesiastical canonical questions, as the Canons prescribe — Ap. c. XXXVII, that is to say, c. V of the 1st, and c. XIX of the 4th — owing to the difficulty of traveling, one Council must be held by all means every year, in order to correct incidental mistakes. But this Canon adds that any one among the (civil) rulers that tries to prevent the holding of such a Council is to be excommunicated; and that any Metropolitan that is remiss in regard to this (unless it be prevented by reason of some necessity or logical reason), he shall become liable to penalties. But since the object of holding a Council is to investigate whether the canonical rules are being observed, relating, say, to excommunications, administrations of ecclesiastical affairs, and other matters, as well as evangelical decrees, therefore the bishops assembled must see to it that the vivifying commandments of the Gospel are kept by their laities, because for the keeping of them a great reward is given, according to David; and because, furthermore, the commandment and law of God are a lamp and a light, and a way of life, according to the author of the Book of Proverbs. But no Metropolitan has any permission to demand of any bishop of his any animal or any other thing that he may have with him: but if he should nevertheless do so, he must pay the bishop the fourfold amount of its value. See also Ap. c. XXXVII.

7

Paul the divine Apostle said: “Some men’s sins are plainly evident, . . . whereas those of other men follow inferentially” (1 Tim. 5:24). Sins, therefore, being committed in advance, other sins follow them. Thus the impious heresy of accusers of the Christians was followed by other acts of impiety. For precisely as they removed the face in the venerable icons from the Church, they have also abandoned certain other customs which must be renewed, and in accordance with both the written and the unwritten law they must thus prevail. As to any venerable temples, therefore, that have been consecrated without holy relics of Martyrs, we decree that in them there shall be made a deposit of relics together with the usual prayer. Let anyone, then, that consecrates a temple without holy relics be deposed from office, on the ground that he has transgressed ecclesiastical traditions.

(c. XCI of Carthage.)

Interpretation

St. Basil the Great interpreted this apostolic saying otherwise, but the present Council has taken it more naively, since it says that the previous sins one commits are followed by other sins, just as happened in the case of the iconomachs who used to accuse the Christians and who, just as they deprived the Church of the holy icons, also flouted some other things of the Church and cast them out, which things must be renewed, in order that both the written legislation and the unwritten tradition[272] may prevail. So all the divine temples that have been consecrated by them without relics of martyrs are to have such relics deposited in them, while at the same time the prayer is said which relates thereto in the ceremony of dedication.[273] As for any prelate that consecrates a temple hereafter without holy relics of martyrs, let him be deposed from office as a transgressor of ecclesiastical traditions.

Concord

Canon XCI of Carthage decrees that those sacrificial altars in which there is treasured no body or relics of martyrs are to be wrecked or disapproved.

8

Inasmuch as some persons who have been misled by their inferences from the religion of the Jews have seen fit to sneer at Christ our God, while pretending to be Christians, but secretly and clandestinely keeping the Sabbath and doing other Jewish acts, we decree that these persons shall not be admitted to communion, nor to prayer, nor to church, but shall be Jews openly in accordance with their religion; and that neither shall their children be baptized, nor shall they buy or acquire a slave. But if any one of them should be converted as a matter of sincere faith, and confess with all his heart, triumphantly repudiating their customs and affairs, with a view to censure and correction of others, we decree that he shall be accepted and his children shall be baptized, and that the latter shall be persuaded to hold themselves aloof from Jewish peculiarities. If, on the other hand, the case is not thus, they are not to be accepted under any other circumstances whatever.

Interpretation

The present Canon decrees that no one is to join in communion or prayer with, or even admit into church, those Jews who only hypocritically have become Christians and have joined the Orthodox faith, but secretly deny and mock Christ our God, while keeping the Sabbath and other Jewish customs (or, more explicitly, circumcising their sons, deeming anyone unclean that takes hold of a corpse or leper, and other similar vagaries); but, on the contrary, such persons are to be Jews as they were before, and no one shall baptize their children nor let them buy a slave or acquire one by exchange or gift or in any other fashion. But if any Jew should be actually converted in good and guileless faith and with all his heart confess the orthodoxy of Christians, openly disparaging the religion of the Jews, in order that other Jews may be reprovved and corrected, we ought to accept such a person, and baptize his children, ordering them persuasively to abstain from Jewish superstitions. But as for those who do not become converted in such a manner, we must not admit them on any account whatever.[274]

Concord

In agreement with the present Canon ch. 44 of Title I of Book I of the Basilica decrees that if any Jew accused of any crime or owing a debt should on account thereof pretend that he has become willing to be a Christian, he is not to be accepted thus until he has paid his debt or has been acquitted of the crimes of which he has been accused. Likewise ch. 47 of the same Title and Book decrees that no Jew shall have a slave who is a Christian, nor circumcise anyone who is being catechized; neither shall any other heretic have a slave who is a Christian, but the moment he acquires him, the slave shall become free. Read also the Footnote to c. II of the 1st.

9

All boyish whimwhams and mad bacchanalia, the false writings that have been brought forth against the venerable icons, must be turned in to the Bishopric of Constantinople to be put away together with the rest of heretical books. If, on the other hand, anyone should be found hiding these, if he be a Bishop, a Presbyter, or a Deacon, let him be deposed from office; but if he be a layman or a monk, let him be excommunicated.

(Ap. c. LX; cc. II and LXIII of the 6th; c. LI of Laodicea.)

Interpretation

The present Canon decrees that all the false writings which the iconomachists composed against the holy icons and which are flimsy as children's toys, and as crazy as the raving and insane bacchantes — those women who used to dance drunken at the festival of the tutelar of intoxication Dionysus — all those writings, I say, must be surrendered to the Patriarchate of Constantinople, to be put together with the other books by heretics — in such a place, that is to say, that no one will ever be able to take them therefrom with a view to reading them. As for anyone who should hide them, with a view to reading them himself or providing them for others to read, if he be a bishop, a presbyter, or a deacon, let him be deposed from office; but if he be a layman or a monk, let him be excommunicated. See also Ap. c. LX.

10

Inasmuch as some of the Clergymen, flouting the canonical ordinance and leaving their own parish, run off into another parish, and for the most part into this God-guarded and imperial city, and become attached to civil magistrates, conducting services in their oratories, it is therefore not allowable to receive these persons in any house or church without the permission of their own bishop and of that of Constantinople. If anyone should do so persistently, let him be deposed from office. As for any of the Priests who do this notwithstanding what has been said in the foregoing, it is not for them to undertake secular and mundane cares, as they are forbidden to do so by the divine Canons. But if anyone be caught red-handed in the employ of the so-called magnates (meizoteri), let him be dismissed, or let him be deposed from office. To come at once to the point, therefore, let him keep re-reading the divine Scriptures with the object of teaching children and servants and slaves. For it was to this that he was called when holy orders fell to his lot.

(Ap. cc. XV, LXXXI, LXXXIII; cc. III, V, X, XXIII; c. XI of the 1st-&-2nd; cc. XVIII, LXIII, XCVIII of Carthage; cc. XV, XVI of the 1st; cc. XVII, XVIII of the 6th; c. III of Antioch; cc. XV, XVI, XIX of Sardica.)

Interpretation

The present Canon forbids two unlawful things in the same paragraph: the action of clergymen in going from city to city, and especially to Constantinople; and that of their applying to civil magistrates and officiating in their prayer-houses without the permission both of their own bishop, from whom they have gone away, and of the Patriarch, into whose parish they have resorted, as both are contrary to the prescription of the divine Canons. So it commands that any clergyman is to be deposed from office if without permission of the above he comes to Constantinople, or officiates in oratories, and persists in doing so. Clergymen, on the other hand, who have been admitted with their permission must not undertake secular cares, but rather let them teach the children and slaves and servants of Christians. If any clergyman should engage in superintending the *lati-fundia* of civil magistrates (as this same thing is decreed in c. XI of the 1st-&-2nd), the superintendents of which used to be called *meizoteri* (i.e., magnates), perhaps owing to their superintending the largest and most profitable estates, either let him leave this employment or, if he will not leave it, let him be deposed from office. See also Ap. cc. VI and XV.

11

All of us being obliged to keep the divine Canons, we ought to maintain by all means inviolable the one saying that there should be Stewards in every church. Accordingly if each Metropolitan appoints a Steward in his church, it is well and good; but if not the Bishop of Constantinople is given permission to appoint a Steward in the same church *ex officio*. Like permission is given also to Metropolitans if the Bishops under them do not care to appoint Stewards in their own churches. The same rule is to be observed also in the case of Monasteries.

(Ap. cc. XXXVIII, XLI; c. XXVI of the 4th; c. XII of the 7th; c. VII of the 1st-&-2nd; c. XV of Ancyra; c. VII of Gangra; cc. XXIV, XXV of Antioch; cc. XXXIV, XLI of Carthage; c. X of Theophilus; c. II of Cyril.)

Interpretation

Inasmuch as c. XXVI of the 4th commands that every church shall have a steward to manage its affairs with permission and approval of the bishop, therefore the present Canon, while confirming that one, adds that if any Metropolitan appoints a steward of his own accord, it will be all right; but if he fail to do so, the Patriarch of Constantinople has authority to appoint a steward for that same Metropolis and for other ones, too, which are subject to him, that is to say. Likewise in case bishops fail to appoint a steward for their bishoprics their Metropolitan is to be allowed to appoint them. This same thing is to be done also in the case of monasteries that have no steward — that is to say, stewards are to be appointed for them by their

abbot, or, if he will not do this, by the bishop, or if he will not appoint one in this event by the Metropolitan, or if even the Metropolitan neglects to take care of the matter, by the Patriarch. See also Ap. c. XXXVIII.

12

If any Bishop or any Abbot be found disposing of productive property of the bishopric or monastery respectively into the hands of lay rulers, or of any other person, the transfer is to be invalid and void, in accordance with the Apostolic Canon saying: “Let the Bishop have the care of all ecclesiastical matters and let him manage them on the understanding that God is overseeing and supervising. Let him not be allowed to appropriate anything therefrom or to give God’s things to his relatives. If they be indigent, let him provide for them as indigents, but let him not trade off things of the Church[275] under this pretext.” If it be alleged as an excuse that the property is actually a liability involving a loss or overall expense and that the fields are not rendering any profit or benefit, even so the place must not be sold or let out to the civil rulers of the region, but to Clergymen or to farmers (i.e., husbandmen). But if by employing some cunning rascality, a civil ruler should buy the fields from a Clergyman or a farmer, even so let the sale be invalid and void, and let the property be restored to the Bishopric, or to the Monastery, as the case may be, and let the Bishop, or the Abbot, respectively, who does this be driven out — the Bishop out of the Bishopric, and the Abbot out of the Monastery — on the ground that they are plundering wrongfully what they did not gather together.

(Ap. cc. XXXVIII, XLI; c. XXVI of the 4th; c. XI of the 7th; c. VII of the 1st-&-2nd; c. XV of Ancyra; c. VII of Gangra; cc. XXIV, XXV of Antioch; cc. XXXIV, XLI of Carthage; c. X of Theophilus; c. II of Cyril.)

Interpretation

By the phrase “productive property” is meant all those things that produce an income, and especially real estate: such as arable fields, vineyards, olive groves, etc. So as concerning these things the present Canon decrees that if anyone who should alienate them, as bishop from the bishopric, or an abbot from a monastery, and turn them over to civil rulers, either by sale or by exchange, any such transfer is to remain invalid and of no effect, and the things are to revert to the bishopric or monastery, as the case may be, just as Ap. c. XXXVIII decrees, which the present Canon quotes verbatim and in full. But if it should happen that the bishop or abbot alleges that such or such a field, or vineyard, is not producing any income or profit, but rather a loss, let them sell it, not to civil rulers and autocrats, but to clergymen or farmers,[276] men, that is to say, who are humble and paltry. But if by employing some villainy they should first have given them to the latter with the object of letting them be taken from them later by a civil ruler, this sale is to be invalid and void, while the bishop who has sold the property in such a manner is to be ousted from the bishopric, and any abbot who has done so is to be ousted from the monastery, because they have wrongfully dissipated and lost the property which had been rightfully gathered together and consecrated by others. See also the Interpretation of Ap. c. XXXVIII.

13

In view of the fact that on account of the disaster attending our sins certain charitable institutions have been pillaged by men, including both bishoprics and monasteries, and have been made into common resorts; if those who now have possession of them are willing to return them, in order that they may be restored to their pristine condition, it is well and good: but if not, in case those men who now have them in their possession are on the sacerdotal list, we command that they be deposed from office, or, if they be monks or laymen, that they be excommunicated, on the ground that they stand condemned by the Father, and by the Son, and by the Holy Spirit; and let them be relegated thither where “their worm shall not die, neither shall their fire be quenched” (Isa. 66:24; Mark 9:44, 46, 48), since they are opposed to the Lord’s utterance saying: “Make not my Father’s house a house of merchandise” (John 2:16).

(cc. IV, XXIV of the 4th; c. XLIX of the 6th; cc. XII, XIX of the 7th; c. I of the 1st-&-2nd; c. II of Cyril.)

Interpretation

In the time of the iconomachists, besides other evils that occurred, many prelates were ousted by them on account of the holy icons from their bishoprics and metropoleis, and many monks were ousted from their monasteries. These institutions being left in a state of desolation certain secular persons snatched hold of them and converted them into secular habitations. So for this reason the present Canon commands that in case those holding possession of these bishoprics and monasteries are willing to give them back, in order that they may be restored again as bishoprics and monasteries to their former condition, it is all right. But if they are unwilling, in case they are clerics let them be deposed from office, but in case they are monks or laymen let them be excommunicated, as persons condemned on this account by the Holy Trinity; and let them

be relegated to that region where “their worm dieth not, and their fire is not quenched,” according to the utterance of Isaiah and of the Gospel, since they are opposing the words of the Lord which say, “Make not the house of my Father a house of merchandise,” etc. Read also cc. IV and XXIV of the 4th.

14

It is perfectly plain to everybody that order reigns in the Church, and that it is pleasing to God for the transactions of the Priesthood to be maintained with rigorousness. Since, then, we behold some persons receiving the tonsure of the Clergy from infancy and without imposition of hands, and reading from the pulpit at the synaxis, but doing so in an uncanonical fashion, we forbid the doing of this from now on. The same rule is to be observed also with reference to Monks. As for the appointment of an Anagnost (or Reader) by imposition of hands, each Abbot is given permission to do this but only in his own Monastery, provided that imposition of hands has been laid upon that very same Abbot himself by a Bishop to enable him to have the presidency of an Abbot — that is to say, more plainly speaking, if he is a Presbyter (or Priest). Likewise also in accordance with the ancient custom, Auxiliary Bishops may only with the permission of the Bishop appoint Anagnosts (with imposition of hands).

(c. XXXIII of the 6th ; c. XXII of Carthage.)

Interpretation

Since some persons have been consecrated from infancy to God, and have donned garments befitting clerics, and have also received the tonsure at the hands of their own parents, in accordance with a certain custom, on the pretext that they have been and are, allegedly, consecrated, and these same children on coming to age have had the temerity to read the divine books to the laity (perhaps trusting to that tonsure received in their infancy), without having had the requisite imposition of hands and without having received the requisite seal and tonsure of an Anagnost from a prelate; therefore the present Canon commands that such a thing be not done, on the ground that it is disorderly and uncanonical. Not only are laymen forbidden to act as Readers without a bishop’s seal, but so are monks too. But it is permissible for the abbot of a monastery, provided he is a priest and has been made an abbot by imposition of the hands of a prelate, to ordain Anagnosts (or Readers), but only in his own monastery, and not elsewhere. Likewise even Auxiliary Bishops (Chorepiscopi) are permitted to ordain Anagnosts, in accordance with an ancient custom[277] (respecting which see also the Footnote to c. VIII of the First). Read also c. XXXIII of the 6th.

15

From now on let no Clergyman be attached to two churches. For this is a mark of commerciality and of greediness for profits, and is alien to ecclesiastical usage. For we have been told by the voice of the Lord Himself that “no one can serve two masters; for either he will hate the one and love the other, or else he will cling to the one, and despise the other” (Matt. 6:24). Each person, therefore, in accordance with the Apostolical utterance, wherever he happens to be, ought to stay there and serve in one church. For things done on account of greediness for profits in connection with ecclesiastical matters are alien to God’s institutes. To supply the needs of this life there are various occupations. Let anyone, therefore, who so wishes gain the needs of the body from them. For the Apostle has said, “these hands have ministered unto my needs, and unto those of them who were with me” (Acts 20:34). Accordingly, what is said here is to be applied in this God-guarded city; but in small towns outside of it, for want of men, let there be concessions.

(Ap. c. XV; cc. XV, XVI of the 1st; cc. X, XX, XXIII of the 4th; cc. XVII, XVIII of the 6th; cc. X, XV of the 7th; c. III of Antioch; cc. XV, XVI, XIX of Sardica; cc. LXIII, XCVIII of Carthage; Matt. 6:24; 1 Cor. 7:20; Acts 20:34.)

Interpretation

The present Canon prohibits the enrolling of any clergyman in the clergy of two churches situated either in the same city or in two cities, because this is being done for the sake of shameful profits, in order, that is to say, that the clergyman so enrolled may gain the emoluments of both churches; but what is done for the sake of shameful profits is foreign both to God and to ecclesiastics. For the Lord says that nobody can serve two masters; for either he will hate and despise one of them, or he will love and embrace the other. And St. Paul commands that everybody stay in the place whither he has been called by God. If these clergymen allege as an excuse that they cannot get along with the emoluments of the one church, why, behold, there are many kinds of manual work in the world that are more decent; accordingly, let them work with their hands to obtain the needs of the body. For even St. Paul obtained his needs and the needs of those with him by the work of his own hands, as he himself says. So for a clergyman to be attached to two churches, in this imperial city at any rate, is not to be

tolerated because of the great number of clerics already in it; but as for the villages and towns outside of it, let it be allowed to be done on account of the scarcity of priests and clerics. See also Ap. c. XV.

16

Every luxury and adornment of the body is alien to the sacerdotal order. Bishops or clergymen, therefore, who adorn themselves with splendid and conspicuous clothes need to be corrected; but if they insist upon it, they must be condemned to a penance. Likewise as regards those who anoint themselves with perfumes. But inasmuch as a root of bitterness growing up, the heresy of Christianocategori (i.e., accusers of Christians), has become a pestilence, and those who have joined it not only have deemed iconic representations in paintings to be an abomination, but have even rejected every form of reverence, being inclined to loathe those who live decently and piously, and that which has been written has been fulfilled in them, viz., “Godliness is an abomination to a sinner” (Sirach A.28) I’m not sure what the true citation for this verse is. If, therefore, persons are found laughing at those clothed in cheap and decent vestments, let them be corrected with a penance. For ever since the days of old every priestly man has contented himself with moderate and decent vestments. For everything that is worn not because of any real need or necessity, but for embellishment incurs the discredit of being frippery, as Basil the Great has said. But neither did they put on any garments made of silk fabrics and embroidered with various designs; nor did any of them add any differently colored appendages to the edges of their vestments. For they had been told by the Speaker of God’s language that those who wear soft raiment are in the houses of kings (Matt. 11:8).

(c. XXVII of the 6th; cc. XII, XXI of Gangra.)

Interpretation

The present Canon decrees that bishops and clerics who wear splendid clothes, as well as those who anoint themselves with perfumes, ought to correct this impropriety, since every embellishment and adornment of the human body is foreign to those in holy orders. But if they insist on doing so and will not correct themselves, let them be canonized with a suitable penance. Moreover, the iconomachists, besides rejecting holy icons, rejected also everything making for decency in the matter of clothing, and were wont to laugh at those wearing cheap or paltry garments (that is why they were wont to call monks “darkies,” that is to say, wearers of dark-colored clothes, making fun of the decency of the monkish habit, according to Metaphrastes in his Life of Stephen the Younger); accordingly, I say, let these men be corrected with a penance, for ever since the beginning men in holy orders have been wearing humble clothes. Hence St. Basil the Great (see his Epitomized Def. 49) describes as frippery[278] every piece of clothing that is not designed to meet some need of the body, but only for embellishment or beautification; and they were not accustomed to wear garments embroidered with silk (for silkworms are called in Greek seres after the Seres, or Chinese, who used to cultivate these worms, and from there they were carried to other regions); nor did they attach to the edges of their garments pieces of a different color from that of their garments.[279] For they had heard from the utterance of the Lord that those wearing soft clothes are found in palaces, and not in bishoprics and churches. See also c. XXVII of the 6th.

17

Some of the monks, after leaving their monasteries, having become imbued with a yearning to rule and with a loathness to obey, undertake to build prayer-houses without having the needments to finish them. If, therefore, anyone shall undertake to do this, let him be prevented by the local bishop. But if he has the needments for their completion, let him carry out his plans. The same rule is to be observed also as regards laymen and clerics.

(c. IV of the 4th; c. XXI of the 7th; c. I of the 1st-&-2nd.)

Interpretation

Seeing that some ambitious monks inclined to rule and not to obey others, having left their monasteries, attempt to build prayer-houses without having the expenses required to complete them, therefore the present Canon commands that such persons be prevented by the bishop from engaging in such an enterprise. But if they have sufficient capital for this end and the accomplishment of their object, let them undertake the work. This same rule applies also to laymen or clerics if they undertake to build oratories.[280] See also c. IV of the 4th, and c. XXI of the present Council.

Be ye unoffending even to outsiders, says the Apostle (1 Cor. 10:32). But for women to be dwelling in bishoprics, or in monasteries, is a cause for everyone's taking offense. If, therefore, anyone be caught in possession of a female slave or of a free woman in a bishopric, or in a monastery, for the performance of any service, or ministration, let him be penanced; and if he persists, let him be deposed from office. If, on the other hand, it should happen that in the suburbs there are women, and a Bishop, or an Abbot, wants to go to there, while the Bishop or Abbot is present, let no woman perform any sort of service whatever for him during that time, but let her keep to herself in a different place until the Bishop takes his departure, to avoid any reproach.

(c. III of the 1st; c. V of the 6th; c. XXII of the 7th; c. XIX of Ancyra; c. XLV of Carthage; c. LXXXIX of Basil.)

Interpretation

The present Canon prohibits women from being within bishoprics and monasteries in order to act as servants, since such a thing causes great scandal and brings great discredit upon prelates and monks both among secular Christians and among the heathen. In fact, the Apostle orders us not to give any offense to even Jews and Greeks outside the Church. So if any prelate or abbot should be caught doing this, let him be duly canonized. But if he should persist in doing it and be incorrigible, let him be deposed from office. If, on the other hand, in the latifundia of a bishopric or of a monastery there should be any women, and the prelate or the abbot should go there to any part of them, as long as these men are there the women are not to perform any act of service, but are to keep away until they depart, on account of the necessity of avoiding any offense or reproach. See also c. III of the First.

Among the headmen of the Church the hatred of avarice has been abated to such an extent that even some of the men and women called reverent, having forgotten the Lord's commandment, have been deceived or misled into allowing the admission for money of those joining the Sacerdotal Order, or the monastic life. The result is that, as Basil the Great says, what is disreputable from the start is wholly rejectable. For neither is it possible to serve both God and Mammon. If, therefore, anyone be found doing this, in case he is a Bishop, or an Abbot, or anyone in the Priesthood, either let him cease or let him be deposed in accordance with the second Canon of the holy Council held in Chalcedon; but if the offender is an Abbess, let her be driven out of the Nunnery, and let her be delivered to a different Nunnery for subordination. Likewise, too, in the case of an Abbot who lacks ordination as a Presbyter. As regards property of any kind given by parents to their children by way of dowry or personal belongings that have been donated by donors who acknowledge them to be things consecrated to God, we have decreed that whether they stay or leave, those things are to remain in the monastery, in accordance with his promise, unless his departure has been caused by the Prior.

(Ap. c. XXIX; c. II of the 4th; cc. XXII, XXIII of the 6th; c. XCI of Basil; Epistles of Gennadius and of Tarasius; Matt. 6:24.)

Interpretation

"Headman" is a designation for prelates and priests, and for abbots of monasteries, since they have been appointed to stand at the head of the laymen, both with respect to the right faith and with respect to good works. So the present Canon says that inasmuch as these men have been so overcome by avarice as to take money as an inducement to admit those coming to the Sacerdotal Order or to monastic life; and thus is fulfilled in them the saying of St. Basil the Great to the effect that if the beginning of anything is inefficient and bad, the whole of it thereafter will be inefficient and bad. If any bishop, or abbot in holy orders, or anyone else on the sacerdotal list, does this hereafter, let him either cease or be deposed from office, in accordance with c. II of the 4th C., which decrees that anyone is to be deposed from office who in exchange for money should nominate even a Prosmonarius.[281] But if the person doing this be an abbot not in holy orders[282] or an abbess, let them be driven out of their monasteries and be put in other monasteries, in order to render them obedient, as not being worthy of the abbotship and of the right to subordinate others, seeing that they demand money in advance in order to consent to admit those applying as candidates for the position of caloyer or monk. As for those things (whether they are chattels, that is to say, or real estate of any kind) which a person may possess either as dowry from his parents or as belongings of his own and which he may consecrate to the monastery in which he has decided to take up his abode as a monk, the present Canon decrees that these things are to remain inalienable from the monastery[283] in accordance with the promise or vow of the one who consecrated them, no matter whether he stays in the monastery or departs from it for reasons of his own and of his own free will. But if he should depart from the monastery in consequence of any occasion (such as we shall mention in the Interpretation of the following c. XXI of this same 7th) due to the abbot, he can take them back.[284]

As from now on we decree that no double monastery is to be made, because this becomes a scandal and offense to many persons. But if certain persons with their relatives choose to renounce the world and to follow a solitary life, the men must retire to a monastery for men, and the women must enter a nunnery (or monastery for women). For it is in this that God takes pleasure. As for those which have been double hitherto, let them be maintained, in accordance with the Canon of our Holy Father St. Basil, and in accordance with his injunction let them be so formulated. Let not monks and nuns dwell in a single monastery. For adultery will creep in where there is a chance due to their dwelling together. Let no monk have the liberty to address a nun, or a nun to address a monk, with a view to speaking in private. Let no monk look into a nunnery, nor let any nun eat with a monk alone. And when the necessities of life are being conveyed from the men's quarters to those of the canonesses, let the abbess of the nunnery receive these outside the gates with some aged nun. If it should happen that any nun should want to see a monk who is her relative, let him speak with her briefly and in a few words in the presence of the abbess.[285]

(cc. XLVI, XLVII of the 6th; cc. XVIII, XX, XXII of the 7th.)

Interpretation

Zonaras asserts that a double monastery was two neighboring monasteries so near together that voices could be heard from one to the other. Some other authorities, with whom Balsamon agrees, say that it was one and the same monastery, within which men and women lived in the same building, though not strangers to another in respect of the flesh, but relatives of one another. I would say that this second opinion seems nearer the truth, in so far as it is confirmed by the style in the beginning and the context of this Canon. But the injunction which the Canon cites further below of St. Basil the Great, concerning double monasteries, proves the first opinion to be most true and incontestable. But whether one takes it this way or that, the present Canon commands that henceforth such double monasteries are not to be made, on the ground that they are causes of scandal. If, nevertheless, certain men and women, who are relatives of one another, wish to become monks or nuns, as the case may be let the men go apart to monasteries for men and let the women go to a nunnery, or monastery exclusively for women; for it is in this way that God is pleased. But as for all monasteries that have survived till now and are double, let them live in accordance with the injunction and legislation of St. Basil the Great, which is as follows, that is to say: monks and nuns are not to be allowed to dwell together in one and the same monastery, because adultery will follow in the wake of this dwelling together. Let no monk have the liberty to speak privately with a nun, or a nun with a monk. Let no monk sleep in a nunnery, nor let one eat with a nun. And when monks from a monastery are conveying the necessities of life to the nuns, they are to leave them outside the doors of the nunnery, and from there the abbess with some other aged nun is to take them in. But if any monk wishes to see a nun who is a relative of his, let him see her, and let him speak a few words to her, with the abbess present, and let him depart quickly.[286]

Concord

The second ordinance of Title I of the Novels also decrees that monks and nuns must not remain together (Photius, Title XI, ch. 1). Perhaps, too, it may be that even the prophet Zechariah says on this account for the tribes of Israel to mourn, men separately and women separately, hinting by means of the word "mourn" at the mournful life of monks and nuns, and by means of the word "separately" at the fact that men and women cannot live together in one and the same monastery, according to the decree of the present Canon. "And the land shall mourn, every tribe separately; the tribe of the house of David separately, and their wives apart; . . . and the tribe of the house of Levi separately, and their wives apart" (Zech. 12:12-13).[287] See also cc. XLVI and XLVII of the 6th.

A monk or nun must not leave his or her monastery or nunnery, respectively, and go away to another. But if this should occur, it is necessary that he or she be afforded a hospitable reception as a guest. But it is not fitting that he or she be entered without the approval of his abbot, or of her abbess, as the case may be.

(c. IV of the 4th; c. XIX of the 7th; cc. III, IV, V of the 1st-&-2nd; c. LXXXVIII of Carthage.)

Interpretation

The present Canon decrees that a monk or nun must not leave that monastery or nunnery in which he or she, respectively, has been tonsured, and go to another. But if anyone should do this, such a one ought to be received as a guest and hospitably treated by the Fathers of that strange monastery (or the Mothers of that strange nunnery, as the case may be) for some days (lest as one not accorded a proper welcome he or she be compelled to betake himself or herself to the world and to associate

with indifferent persons). Nevertheless, he or she must not be held to be enrolled in the brotherhood or sisterhood there, as the case may be, without the approval and a dimissory letter from his own abbot (or from her own abbess, if it be a nun). [288]

Concord

Canon IV of the 1st-&-2nd C. excommunicates any monk who departs from his monastery and goes to another monastery, or to a worldly shelter, and even the person who welcomes and admits him, except only in case the prelate wished to transfer him to a different location, either for improvement of another monastery or for salvation of some family. For in that case the monks and those admitting him are not responsible. Moreover, c. LXXXVIII of Carthage commands that a stranger must not communicate with a monk unless the laity themselves with that bishop who has admitted him from a monastery belonging to another province and makes him a cleric, or an abbot of his own monastery, and the monk in question, it says, shall be neither a cleric nor an abbot. And c. IV of the 4th decrees that monks must not leave their monasteries unless they be allowed to do so by the bishop for a necessary need. Canon III of the 1st-&-2nd, on the other hand, excommunicates any abbot who fails to bring back to his monastery his escaped monks.[289]

22

For everything to be dedicated to God, and not to be slavishly subject to one's own will, is undoubtedly a great thing in itself. For whether you are eating or you are drinking, the divine Apostle says, you are doing everything for the glory of God. Christ, therefore, our God, in His Gospels has ordered us to cut out the origins of sins. For not only is adultery chastised by Him, but even a mental tendency to attempt adultery is condemned, in that He says: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Taking a cue from this assertion, we ought to purify our thoughts. "All things are lawful, but not all things are expedient" (1 Cor. 10:23), we are taught by an Apostolic utterance. It is therefore indispensable for every man to eat in order to live. Accordingly, for those whose life is one of marriage and children and popular amusement it is proper for men and women to eat in mixed company, though to avoid calumny and reproach they ought to take food merely in order to obtain nourishment, and not for the enjoyment of it, and in absence of theatrical arts, or what may be called Satanic songs, music of harps, and whorish twistings of the body. For upon such as participate in these things the prophetic curse descends speaking as follows: "Woe unto them who drink wine with harp and lute, but regard not the work of the Lord, neither have considered the works of his hands comprehendingly" (Isa. 5:12). And if there ever should be such among the Christians, let them correct themselves or be corrected; but if not, let the rules laid down by those before us canonically and promulgated prevail in regard to them. But as for those persons whose life is quiet and monotonous, he who has joined hands with the Lord God "ought to bear the yoke solitary . . . as he sitteth alone and broodeth in silence" (Lam. of Jer. 3:27-28). But what is more even for those who have chosen a priestly life, it is not at all permissible for them to eat privately in the company of women, unless it be somewhere together with God-bearing[290] and reverent men and women, in order that the banquet itself may lead to some spiritual guidance. And in the case of relatives, too, let him do the same. If, again, during a journey a monk or a priestly man should happen to be in want of what he needs, and as a matter of necessity wishes to put up somewhere, be it at an inn or in someone's home, he is to have the right to do this, on the ground of the exigency.[291]

Notes

[256] Spyridon Milias, in his *Collection of the Councils*, vol. II, says that this Council was held in the year 783. Others say in the year 788. The most accurate chronologers, however, say that it was held in the above-mentioned year.

[257] Epiphanius, the Deacon of Catana, in the eparchy of Sicily, attending as the legate of Thomas, the archbishop of the island of Sardinia, in his wonderful encomiastic speech (page 890 of the second volume of the *Conciliar Records*) says that that was the number of Fathers attending it. Psellus says so too. Photius says that there were 367, in his letter to Michael the King of Bulgaria. The same number is recorded in the *menologion* of Emperor Basil.

[258] These legates, according to Theophanes, became the Metropolitan of Thessalonica and the Patriarch of Alexandria, respectively.

[259] Photius calls him Apollinarius; but the report of an anonymous writer concerning the seven Councils calls him Politianus, with whom Ignatius, a modern author, agrees.

[260] These Patriarchs were unable at that time to attend the Council in person, because of the incursion of the Hagarenes. For the Patriarch of Jerusalem (whom Dositheus calls Theodore, I know not why) had been exiled by them a thousand miles away from Jerusalem. Worse woes were suffered by the Christians in Alexandria and Antioch, and consequently their Patriarchs suffered along with them (Dositheus, page 631 of the Dodecabiblus).

[261] An idol is one thing, a statue is another thing, and an icon (or picture) is a different thing. For an idol differs from an icon in that the icon is a likeness of a true thing and its original, whereas the idol is an image of a false and inexistent thing, and is not the likeness of an original, according to Origen and Theodoret — just as were the idols of the false and inexistent gods of the Greeks. We call those images which embody the whole figure statues and carved or sculptured figures in general. As for this kind of images, namely, the statues, the catholic (Orthodox) Church not only does not adore them, but she does not even manufacture them, for many reasons: 1) because in its present definition this Council says for images to be produced with paints (or colors), with mosaic, or tessellated work, and with any other suitable material (which means with gold and silver and other metals, as Theodosius the bishop of Amorion says in Act 4 of the same Council) upon the sacred utensils, and robes, including sheets and cloths; upon walls and boards, and houses and streets. It did not mention a word about construction of a statue. Rather it may be said that this definition of this Council is antagonistic to statues; 2) because neither the letters written by patriarchs in their correspondence with one another, and to emperors, nor the letters of Pope Gregory to Germanus and of Pope Adrian to the present Council, nor the speeches and orations which the bishops and monks made in connection with all the eight Acts of the present Council said anything at all about statues or sculptured figures. But also the councils held by the iconomachs, and especially that held in Blachernae in the reign of Copronymus, in writing against the holy icons, mention oil paintings and portraits, but never statues or sculptured figures, which, if they existed, could not have been passed over in silence by the iconomachs, but, on the contrary, they would have been written against with a view to imputing greater blame to the Orthodox; 3) because although the woman with an issue of blood made a bronze statue of Christ in memory of and by way of giving thanks for the miracle and the benefaction which it had conferred upon her; and she set it up in the Panead, at the feet of which there sprang up a plant, or herb, which cured various ailments; and, as some say, that statue was smashed to pieces by the Emperor Maximinus, before Constantine the Great, and the bronze was seized by him; or else Julian the Apostate seized it, and put in its place the statue of Jupiter, as an anonymous writer says. Though, I say, the woman who had an issue of blood did make this statue (which the Christians took into the Church and honored; and people went to see it out of a yearning for the original of it, as Philostorgus the Arian historically records), yet, as a matter of fact, that work of the woman who had an issue of blood was a concession from God, who, for goodness' sake accepted it, making allowances for the imperfect knowledge of the woman who set it up; and because that was an embodiment and mark not of the grace of the Gospel, but of the old Law, as Pope Gregory II says in writing to St. Germanus (for the old Law had the two Cherubim, which were gold statues and sculptured figures containing all the body of the angelic powers, according to ch. 38 of Exodus, which Cherubim, according to an unknown expositor, had the face of a calf, and adored the Ark of the Covenant (here called the Ark of the Testimony, and by this adoration separated the Israelites from the idolatry of the Egyptians, who used to adore the calf. For the Jews learned from this that if a calf adored the Ark, it followed that the Egyptians were wrong in adoring it as a god). Not only the old Law, but also the custom of the Greeks fostered the erection of statues and sculptured figures, as St. Germanus writes in a letter to Thomas of Claudiopolis which is to be found in Act 4 of the present Council, and which says: "It being obvious that the Savior leveled His own grace to condescension with the faith of the woman, and showed what has been made evident to us above, namely, that it is not that what is performed is in general the object, but that it is the aim of the one performing it that is being reduced to experience . . ." And again: "We do not say this, so that we may find an excuse for exercising the art of making bronze pillars, but merely in order to make it plain that the Lord did not discard the national custom at this point, but, instead, availed Himself of it to exhibit therein for a considerable length of time the wonder-working and miracle-working efficiency of His own benevolence; on which account it is not devout to disparage the custom of a somewhat more pious nature which has prevailed among us." You see here three things as plainly as day, to wit: 1) that the erection of the statue of Christ was moral, and that the Lord accepted it as a matter of compromise with the times; 2) that statues ought not to be manufactured; and 3) that it is more pious and more decent for the venerable images to be depicted, not by means of statues, but by means of colors in paintings. For the same saint said above by way of anticipation that in historically recording the facts concerning the statues, he historically recounts the fact that the icons of the Apostles Peter and Paul, painted in colors, were still extant . . . Canon LXXXII of the 6th, moreover, says that we ought to prefer the grace of the Gospel to the legal form, and ought to set up the human character, or figure, of Christ in icons instead of the olden lamb even in oil paintings. So that from all that has been said it is proved that the Westerners are acting contrary to the definition of this holy and Ecumenical Seventh Council, and contrary to the tradition of the Church in making statues and sculptured figures and plaster of paris replicas, and setting them up in their churches. We said hereinabove those representations which embody the whole of that which they represent are called statues and sculptured work and plaster of paris figures in general, whereas

those representations which do not embody the whole of the person or other object which they are intended to represent, but at most merely exhibit them in relief, projecting, that is to say, here and there above the level and surface of the background, are not called statues or sculptured work or plaster of paris figures or any such name, but, instead, they are called holy icons (or, if they are not holy, simply pictures). Such are those which are to be found engraved or stamped or otherwise delineated upon the sacred vessels, on divine Gospels, and other holy books, on precious crosses, of silver and gold, according to Dositheus (p. 656 of the *Dodecabiblus*); to the same class are assigned also images cast in wax and more or less in relief, that is to say, projecting at various points above and receding at other points below the plane surface of the image, concerning which divine Chrysostom (in his Discourse wherein he argues that one and the same Lawgiver is the author of both the Old and the New Testament; and in Discourse 307 on the vesture of priests, the origin of which is to be found in the Gospel of the kingdom of Christ) says the following: "I myself have loved the images cast in wax as a matter of piety. For I beheld an angel in an image driving back hordes of barbarians. I saw barbarian troops being trodden underfoot, and the words of David coming true, wherein he says: 'Lord, in thy city Thou wilt do their image havoc' (p. 852 of the second volume of the Conciliar Records, in Act 6 of the 7th C.; and p. 647 of the sixth vol. of Chrysostom). Oecumenius, too, accepts and approves this kind of image which is cast in wax in the manner above described (in his commentary on the Epistle to the Hebrews). Hence, in writing to Symeon the bishop of Bostra, Anastasius the Patriarch of Antioch says: "though, as a matter of fact, an image is nothing else than a piece of wood and colors mixed and mingled with wax" (p. 845 of the second volume of the Conciliar Records). In the same class with these images are placed also the images which are carved in wooden crosses (crucifixes) and medallions. They, too, likewise are wrought in relief and project above the plane of the level surface, and do not compromise the whole body of the person or thing represented. The reason and cause why statues are not adored or venerated (aside from the legal observation and custom noted hereinabove) seem to me to be the fact that when they are handled and it is noticed that the whole body and all the members of the person or thing represented are contained in them and that they not only reveal the whole surface of it in three dimensions, but can even be felt in space, instead of merely appearing as such to the eye alone, they no longer appear to be, nor have they any longer any right to be called, icons or pictures, but, on the contrary, they are sheer replications of the originals. Some persons, though, assert or opine that the reason why the Church rejected or did away with statues was in order to avoid entirely any likeness to idols. For the idols were statues of massive sculpture, capable of being felt on all sides with the hand and fingers.

[262] Hence, in Act 5 of the present Council, after the reading of the speech delivered by John of Thessalonica, wherein he pointed out that angels ought to be depicted (in icons) as they have many times been sensually seen by many men and women with the veritable shape of their own bodies, Tarasius replied that this Father had pointed out how angels ought to be painted, since they are circumscribable and therefore capable of being described, and since they appeared to many men and women like human beings. The Council agreed to what Tarasius said in his opinion of the matter. But certain modern theologians explain that the bodies naturally belonging to angels are those bodies which are transitory, or (in English perhaps we had better say) extemporaneous, and which they assume in order to make themselves visible to human beings, such bodies having been developed out of ectoplasm, or an airy essence. The said John, on the other hand, in the same Act 5, says that the reason why angels can be depicted in icons is that they really possess exiguous, or extremely tenuous, bodies, and he cites as witnesses to this fact St. Basil the Great, St. Athanasius the Great, and divine Methodius. "For, according to them," says he, "even angels are possessed of a tenuous body, and are not utterly and altogether incorporeal like God." For St. Basil the Great actually does say in the sixth chapter of his discourses concerning the Holy Spirit, concerning Angels: "Wherefore they are also in space, and become visible, and in the veritable shape of their own bodies proper they actually appear and become visible to the eyes of worthy men and women." And divine St. Hilary asserts that whatever has been built (or created) must needs also possess a body (ch. 2 on the Gospel according to St. Matthew). Besides, even Origen took the Angels to be possessed of a tenuous body (Concerning Principles and Origins, Book I, ch. 7, and Book II); and Tertullian, too, in many places, and especially in his discourse concerning the body of Christ (ch. 6), and St. Justin, and Clement of Alexandria (otherwise known as Clement Stromateus), in his Book III of Stromata, and Athenagoras in his Apology, and Cyprian (concerning the dress of virgins), and St. Ambrose (in his book concerning Noah and the Ark), and Eusebius (Book V concerning Evang. Prep.), and Sulpicius Severus (concerning Ecclesiastical History), and Lactantius (Book II of the Institutes), and St. Augustine, all avouch the same truth. But in addition to all these authorities Macarius the Great also testifies to the same truth. And see ch. 67 of Symeon Metaphrastes, on page 720 of his work entitled *Philocalia*.

[263] This dictum is one delivered by St. Basil the Great, as the same Council in its Act 6 says, and as does St. Basil himself in ch. 18 concerning the Holy Spirit. St. Athanasius also says: "Whosoever pays adoration to the icon, is thereby paying adoration also to the King." Likewise St. Chrysostom: "Knowest thou not that if thou insult the picture, or icon, of the King, that thou art transferring the insult to the original of the merit?" (page 859, of the second volume of the Conciliar Records).

Nevertheless, this honor is paid to the original in a different way, and to the icon in a different way (according to Blastaris): to the former by way of worship; to the latter relatively.

[264] The word icon is derived from the Greek *eoikenai*, meaning to “look like,” or, in other words, it is so called because of the fact that it presents a likeness to the eye that recalls the original. But in Greek the word icon means simply a picture of any kind whatsoever, and is by no means confined to the pictures of divine personages, or of persons at all, for that matter, being commonly used by the Greeks in a general way with reference to pictures hung on walls as well as illustrations printed in books, etc. Accordingly, in Greek, one may use it in the sense of “natural image,” as is in fact every natural son in relation to his natural father (that is why divine St. Basil, in his assertion above respecting honor due to an icon in the case of a “natural image” took that of the Son and Logos in relation to God the Father). Another kind of “icon,” or picture, is that which may be called the imitative and artistic, such as is that which is painted with oil colors or other suitable materials, and, indeed, it is this kind that we are discussing here. But a natural picture differs with respect to and in respect of its hypostasis from the cause of it, i.e., from the one who produced or begot it, seeing that father and son are two hypostases; it does not, however, differ with respect to and in respect of its nature, seeing that they are but one in so far as respects the nature of humanity. An artistic picture, on the contrary, with respect to and in respect of its essence differs from the original, because the original is an animate and living human being, whereas his picture (or icon) is inanimate and lifeless matter. That is why the Seventh Council said in its Act 6 (page 836 of the second volume of the Conciliar Records) that: “An icon (or picture) is not like the original with respect to and in respect of essence, but with respect to and in respect of hypostasis, or, more explicitly speaking, in point of imitation of the hypostasis, it is one with the original (i.e., it is of the same hypostasis as the original). For the hypostasis of the picture (or icon) and that of the original (or person whom it represents) is one and the same, as is proved by the fact that the original can be seen in the picture (or icon), while, on the other hand, the picture (or icon) subsists in the original, precisely as does a shadow in the body it portrays, and cannot possibly be separated therefrom: and as is further proved by the fact that it is the hypostasis, and not the nature, that is depicted or portrayed in the picture (or icon). And as is further proved by the fact that in every icon (or picture) there is inscribed, not the name of the nature of the hypostasis, or, for instance, such words as “This is the picture of a human being” simply, but the name of the hypostasis, or, for instance, words stating that it is a picture of Christ, or of John, and so on. Wherefore the present Council, in its Act 6, page 836, *ibidem*, asserts that an icon or picture resemble the original only in point of name and in point of position of the members therein portrayed. There is, however, also a third kind of picture (or icon), which is called a figurative or symbolic picture. Thus, for instance, the mysteries of the grace of the Gospel and of the truth of the Gospel were originals, while the pictures thereof are the symbols consisting of the old Law and the Prophets. This is proved by the fact that in the glorificative part of the vespers of the Sunday of Orthodoxy it is asserted that the grace of the Gospel, and the Church herself, prescribed beforehand the type, or form, of the Tabernacle of the Testimony. Because the former, being the original and causeless, pre-existed prior to the type, or form, of the Tabernacle; whereas, on the other hand, its type, or form, arose later and subsequently to the grace, though not with respect to time, but because of the fact that any picture is an effect (in that it is not the cause of itself, but is caused by, or is the effect of, that which it represents). And again the things in the future age are the originals whereof the pictures are the mysteries of the grace of the Gospel. That is why divine St. Paul said that having a shadow the Law did not furnish a veritable picture of the facts, where by “picture” he meant the grace, and by “facts” the facts of the future age. In like fashion and with equal aptness St. Basil the Great, in his c. XCI, said that Sunday is a picture of the future age. Hence some Fathers called the divine Eucharist after the sanctification an antitype of the Body and Blood of the Lord, comparing it with the facts to be revealed nakedly and impressively in the future age, though at present it is covered up and hidden underneath the accidents of the bread and wine, as St. Maximus explains). In the case of holy icons adoration and salutation (commonly called kissing) are one and the same thing. For, in the ancient Greek language, the main verb *kyno* (in the compound verb *proskyno*, meaning to adore) means “to embrace and kiss.” The preposition *pros* indicates an intensification of the meaning “embrace and kiss” and implies longing and yearning. Hence, in order to express the full meaning of the Greek word in English we should have to employ some such circumlocution as “to embrace and kiss longingly and yearningly.” That is why the present Council, in its Act 7, said “in all respects to accept and recognize the venerable icons, and to adore them, or, more explicitly speaking, to embrace and kiss them.” Both notions, or what amounts to saying the same thing, is expressed in its above definition by the words “and to bestow upon these an embrace and kiss and honorary adoration.” But the word adoration may be taken in a broader sense, in which case it denotes every honor and prostration and homage that is done to holy icons, as St. John Damascene said in his discourse concerning icons. Most especially to be noted is that fact that what is distinguished as “worshipping adoration” is a quite different matter from that which is termed irrelative adoration and that which is termed relative adoration. Worshipping adoration is rendered only to God and to Christ Himself, and to the bread and wine which are being transubstantiated into the Body and Blood of Christ in the ceremony of the divine Eucharist. For whoever pays adoration to Christ, according to Blastaris, is at the same time and conjointly therewith paying adoration to the Father and the Holy Spirit, the one nature in the Trinity; and whoever pays adoration to Christ is paying adoration to Him as a God and Lord

Paramount for His own sake, and not for the sake of anyone else, according to the Synod, or local Council, held in the year 1084 during the patriarchate of Nicholas and the reign of Alexius Comnenus (page 981 of the second volume of the Conciliar Records). Since the word worship (or its Greek equivalent *latreia*) properly denotes slavery, according to St. Augustine (ch. 45, concerning the true religion) and implies faith as a hope for our salvation. But we do not adore the holy icon of Christ worshipingly, in identically the same manner and spirit, that is to say, the image, or icon, with the one imaged or iconized. Nor do we worship the holy icons as gods, or as Gods, as the iconomachs accuse us of doing. Heaven forbid! For this is something altogether alien to the tradition of the Church. That is why this Council said in its definition: “Accordingly, such persons are prompted not only to kiss these and to pay them honorary adoration, but, what is more important, they are imbued with the true faith which is rejected in our worship which is due to God alone and which befits only the divine nature.” And God Himself has said: “Thou shalt adore the Lord thy God, and him alone shalt thou worship” (Deut. 6:13; cf. Matt. 4:10, and Luke 4:8). You see that He let adoration be paid also to others, but did not allow worship to anyone else except Himself. Just as Anastasius of Theoupolis interpreted this passage in a most excellent manner. If the word worship is said of anyone else, it is taken in an accidental sense, and not in its proper sense; accordingly, in such a case it means merely honor. Just as is the case in that which is said in a certain troparion with reference to St. Basil: “O Basil, thou wise worshiper of the Theotoke.” (For this reason also the adoration which rendered at the divine Mysteries after the transessentiation, since it is of the “worshiping” kind, ought to be carried out differently from that adoration which is paid to them before the transessentiation, with slavish, that is to say, and groveling prostration.) As for irrelative adoration, that is what is done when one adores merely the one represented by the picture, in the picture, and not also both the picture and the one therein pictured. But this kind of adoration is not paid to holy icons. Because in this way there may be a lot of other pictures unadored, since they are only kept in mind and conceived as memories of certain persons or things (in this sense of the word, in fact, all creatures can be conceived to be pictures of their Creator). Relative adoration, on the other hand, standing midway between worshiping adoration and irrelative adoration, is that which is paid to the holy icons. It is called relative because of the fact that in this case the picture itself is not called such in itself (or by itself) and absolutely, but with respect (or in relation) to something else and relatively. For a picture is the picture of that which is pictured, or represented by it. Hence, on account of this relation and reference which it bears to that which is pictured, with respect to the likeness, that is to say, of the hypostasis, and with respect to the name in the inscription inscribed upon it, it is honored and adored conjointly with the one who is pictured, with a single act of adoration, true enough, yet homonymically and relatively, and not this in all respects and in identically the same respect, as Theodore the Studite (called by some “Theodore of Studium”) says in his letter to St. Athanasius. For, as we have said, we adore the person represented in the picture by paying Him worshiping adoration as Christ, but we adore His picture, or icon, relatively on account of its reference to Him. Likewise as for the Saints and their relics, we adore them as servants and slaves of Christ with servile adoration, that is to say, with slavish adoration, or adoration befitting a slave (as adorer), and not a freeman, on account of familiarity or association with Christ. But as for their pictures, or icons, we adore these only relatively, on account of the reference which they bear to the persons themselves whom they are intended to represent to the eye, by reason of the likeness of their hypostasis, and by reason of the name inscribed upon them, or the title bestowed upon them, just as the above Synod held during the patriarchate of Nicholas decreed. Likewise, as for the Theotoke Herself, we adore Her with super-servile honor, on the ground that She is a superholy Mother of God; while, on the other hand, as regards Her icon, or picture, we accord it relative adoration (and see Dositheus, page 655 of the *Dodecabilus*). Note, however, that although it is said in Act 4 of the present Council (p. 780 of the 2nd vol. of the Conciliar Records) that the precious icons are equivalent to the Gospel and to the precious Cross, in that all these things are adored with relative adoration, that is to say, yet, in spite of this, in order of adoration, the holy Gospel is the first to be adored (perhaps, as St. Chrysostom says, because the things said by the Saints are pictures of their souls: p. 852 of vol. II of the Conciliar Records; Act 6 of the 7th; and consequently because even the words of the holy Gospel are pictures of the soul and heart of the Lord — on which account they are entitled to first place); then comes the Cross; then the picture of Christ, the picture of the Theotoke, and following these the pictures of the Saints, as is made plain in the same Act, p. 779, from the speech delivered by St. Maximus, and generally speaking, the order of adoration of their pictures follows the order of the originals and of their merit, or worthiness to be honored. The holy icons are not adored on account of the material, but on account of the likeness which they possess to the ones pictured by them. Hence the Fathers of the present Council in some addresses said that when the wood forming the shape of the Cross in crucifixes becomes decomposed, it is to be burned; and when the paint and outlines of the pictures in the icons become utterly effaced — i.e., so as to be no longer recognizable — the wooden board left is burned as useless wood. Some persons, however, bury such icons out of reverence. It is not necessary to anoint the holy icons with myron (or chrism oil), nor to have them sanctified by the bishop with special prayers: 1) because we do not adore the holy icons because they are anointed or have had prayers said over them, but irrespectively, as soon as we lay eyes on a holy icon, without pausing to examine into the possibility of its having been anointed or having had a special prayer said over it, we at once proceed to pay adoration to it both on account of the name of the Saint and on account of the likeness it bears to the original. That is why in Act 6 of the present Council, the Council of the iconomachs in the reign of Copronymus disparaged the holy icons

by asserting that the name of the pictures neither has any sacred prayer sanctifying it, in order that from what is common it might be transferred to what is holy, but that, on the contrary, it (sc. the picture) remains common and dishonorable (i.e., not entitled to honor), just as the painter made it. To these allegations the holy Seventh Council replied through Deacon Epiphanius, by asserting that it did not say that any special prayer is said over the icons, but said that like many other sacred objects they were incapable of receiving (benefit from) any special prayer, but, on the contrary from their very name they are replete with grace and sanctity, in the same way that the shape of the vivifying Cross is, which is entitled to veneration and adoration among us in spite of the fact that it is made without having any special prayer said over it; and we believe that with its shape alone we acquire sanctity, and with the adoration which we pay to it, and the marking of it upon our forehead, and the seal of it which is made in the air with the finger (note that in days of yore the sign of the Cross was not made with three fingers, as it is today, but with one finger alone, which fact is stated by St. Chrysostom in one of his discourses; and see concerning this the Footnote to c. XCI of Basil) in the hope of chasing away the demons. Likewise, in the same way that we have many sacred vessels, and kiss and embrace them fondly, and hope to receive sanctity from them, in spite of the fact that they have not had any special prayers said over them, so and in like manner by fondly kissing and embracing and paying honorary adoration to a holy icon that has not had special prayers said over it we partake of sanctity, and are anagogically lifted up and carried back to the honor of the original through the name of the icon. But if the iconomachs cannot assert that the sacred vessels are dishonorable and common because of their not having had any special prayers said over them for the purpose of sanctifying them, but are just as the weaver, the painter, and the goldsmith finished them, yet they regard them as holy and precious; in the same way they ought to regard the venerable icons as holy and precious and sacred even though they have not had any special prayers said over them to sanctify them (p. 844 of vol. II of the Conciliar Records). The holy icons do not need any special prayer or any application of myron (or chrism), because, according to Dositheus (p. 658 of the Dodecabilus) it is only the Papists (or Roman Catholics) that perpetrate the iniquity of qualifying pictures with certain prayers and devotions. For they boast that the Pope manufactures pictures from pure wax, holy oil, and water of sanctification, and that he reads marvelous prayers over them, and that because of these special features these pictures perform miracles (just as they lyingly state that Leo III sent such a picture to King Charles of France, and he revered it; and that Pope Urban sent another picture to John Paleologus, and this one was honored with a litany in the Church). Do you see that the prayer which is read over holy pictures is a Papal affair, and not Orthodox; and that it is a modern affair, and not an ancient one? For this reason no such prayer can be found anywhere in the ancient manuscript Euchologia. In fact, we have noticed that this prayer is not even found in Euchologia printed only a hundred years ago! 3) It becomes evident that holy icons do not need any special prayer or application of myron (i.e., holy oil), because the pictures painted on the walls of churches, and in their naves and in their aisles, and in general in streets and on doors, and on the sacred vessels, are never anointed with myron and never any special prayer said over them, and yet, in spite of this, adoration is paid to them relatively and honorarily by all on account of the likeness they bear to the originals. That is why the erudite Bishop of Campania Sir Theophilus the Saint did not conceal this truth, but stated in the book which he has just recently produced that the holy icons do not need any anointing with myron nor the saying of any special prayer by a bishop. We must note that since the present Council in the letter it is sending to the church of the Alexandrians pronounces blissful, or blesses, those who know and admit and recognize, and consequently also iconize and honor the visions and theophaniae of the Prophets, just as God Himself formed these and impressed them upon their mind, but anathematizes on the contrary those who refuse to accept and admit the pictorial representations of such visions before the Incarnation of the divine Logos (p. 905 of Vol. II of the Conciliar Records) it is to be inferred that even the beginningless Father ought to have His picture painted just as He appeared to Daniel the prophet as the Ancient of Days. Even though it be admitted as a fact that Pope Gregory in his letter to Leo the Isaurian (p. 712 of the second volume of the Conciliar Records) says that we do not blazon the Father of our Lord Jesus Christ, yet it must be noted that he said this not simply, but in the sense that we do not paint Him in accordance with the divine nature; since it is impossible, he says, to blazon or paint God's nature. That is what the present Council is doing, and the entire Catholic Church; and not that we do not paint Him as He appeared to the Prophet. For if we did not paint Him at all or portray Him in any manner at all to the eye, why should we be painting the Father as well as the Holy Spirit in the shape of Angels, of young men, just as they appeared to Abraham? Besides even if it be supposed that Gregory does say this, yet the opinion of a single Ecumenical Council attended and represented by a large number of individual men is to be preferred to the opinion of a single individual man. Then again, if it be considered that even the Holy Spirit ought to be painted in the shape of a dove, just as it actually appeared, we say that, in view of the fact that a certain Persian by the name of Xenaeas used to assert, among other things, that it is a matter of infantile knowledge (i.e., that it is a piece of infantile mentality or an act of childishness)

for the Holy Spirit to be painted in a picture just as It appeared in the semblance of a dove, whereas, on the other hand, the holy and Ecumenical Seventh Council (Act 5, p. 819 of the second volume of the Conciliar Records) anathematized him along with other iconomachs, from this it may be concluded as a logical inference that according to the Seventh Ecum. Council It ought to be painted or depicted in icons and other pictures in the shape of a dove, as It appeared. This same view is confirmed also by Dositheus (p. 655 of the Dodecabilus). Plato the very learned Archbishop of Moscow notes in

connection with the second commandment of the Decalogue in his Orthodox Catechism that one must not think one picture holier than another, nor expect more from one picture than from another, or place greater trust in one than in another. Dositheus, on the other hand, says (p. 658 of the Dodecabiblus) that the holy icons perform miracles either because they have been painted by a certain Saint (but this view is not admitted by the majority of persons), or on account of some other cause (perhaps on account of the reverent state of mind of the persons paying it adoration) and divine economy; and that so far as concerns the fact that the Orthodox Christians are wont to engrave the frames of holy icons, or to hollow out the gold or silver that is in the icon, and thereinto to insert parts of precious wood (i.e., wood taken from the original cross on which Christ was crucified) or of holy relics, and to honor them conjointly and on a par with the icons, that is not prohibited. We ought to pay adoration to the holy icons with trembling, and ought to believe that the divine grace actually attends upon them, which imparts sanctity to us, according to Blastaris. But we ought to become worthy of the privilege of paying adoration to the holy icons, by keeping our five senses pure and clean, and thus acquire the right to pay adoration to them, according to Act 6 of this 7th Ec. C. As for those who only have the holy icons in order to enjoy the contemplation of them, and not in order to embrace and kiss them fondly, are half villains and specious liars, according to its Act 6. There are some six points or favoring circumstances to justify the practice of painting and paying adoration to holy icons: 1) the fact that they adorn and decorate the temples (i.e., church buildings); 2) the fact that they teach letters to those who do not know these, prophecies of Prophets, and struggles of Devouts (i.e., devout monks), and exploits of Martyrs, the sufferings and miracles of Christ, according to St. Nilus, in Act 4 of the 7th Ec. C. 3) the fact that they remind lettered persons of things they may have forgotten. Hence the icons are called books of the learned and of the unlearned, as Dialogus says in his book to Secundus; 4) the fact that they increase the longing of Christians who see them; wherefore the Council declared that persons who behold them are led to elevate their minds to remembrance and longing directed towards their originals; 5) the fact that they incite beholders to imitate the works of Saints, according to St. Nilus, and St. Basil the Great in his Encomium of Gordius, and this 7th Ec. C.; 6) because they incite those beholding them to invoke, with faith and hope, on the one hand God as a Savior, and the Saints, on the other hand, as intercessors in communication with God, “in order that through their intercession He might be prevailed upon to grant them all requests for salvation.” The iconomachs comprised not only those who became such in the immediate times of the iconomachic emperors, but also the Arians previously, and all the Monophysites subsequently, and nowadays all the Luthero-Calvinists. From what has been said it is shown that the Latins do wrong in failing to inscribe the names of all Saints upon their images (or icons), since according to the definitions arrived at by the present Council and stated in the form of decrees, a picture or icon resembles the original, though it is admittedly sanctified as much by the character as it is by the name of the one depicted. Divine Gregory of Thessalonica declares that the name of Jesus Christ ought to be inscribed even upon the unblazoned crucifixes which are implanted in streets or upon doors or in other places, in order that they may be known from the name to be the Cross on which Christ was crucified, and not either of the crosses on which the robbers were crucified along with Christ. It is also necessary that we add also this to the present Footnote, to wit, that those who carry the holy icons of certain Saints’ feasts and festivals, and go about with them here and there, conducting themselves in a disorderly manner and leaping to and fro, like persons possessed with demons, and who pretend to foretell future events, and who pretend to reveal things hidden, and who make other false prophecies and divinations — those men, I say, ought to be most heavily canonized by the Confessors and holy Bishops, because they are renewing the superstitions of the Greeks and heathens, and they ought to be corrected by the holy and great Church of Christ with stern chastisements. As for the fact that the Holy Spirit is to be painted in the shape of a dove, that is proved even by this; to wit, the fact that the Fathers of this Council admitted the doves hung over baptismal fonts and sacrificial altars to be all right to serve as a type of the Holy Spirit. (Act 5, p. 830). As for the assertion made in the Sacred Trumpet (in the Encomium of the Three Hierarchs) to the effect that the Father ought not to be depicted in paintings and the like, according to Acts 4, 5, and 6 of the 7th Ecum. Council, we have read these particular Acts searchingly, but have found nothing of the kind, except only the statement that the nature of the Holy Trinity cannot be exhibited pictorially because of its being shapeless and invisible. We ought to know, though, that an unpainted crucifix is inferior to an icon of Christ. For St. Nicephorus says (in the ten chapters which he has written about the holy icons, extant in manuscripts) that while on the one hand by the icon of Christ we are paying adoration to Christ Himself, on the other hand by an unpainted crucifix we are not paying adoration to Christ, but to that original Cross on which Christ was crucified. This amounts to an assertion that through the crucifix we are paying adoration to the Cross. And we add the further observation here that since this holy and Ecumenical Council in many places declares that that which the Bible and the Gospel reveal by means of words, the painter represents by means of the icons: on this account painters ought to take great care to familiarize themselves first with what the Bible and the Gospel say, and then paint their icons in accordance with the Gospel and the Bible. Or, if they are not familiar with them, they ought to ask those who are familiar with them and who moreover are well educated, in order to learn what they say, and not go ahead and paint one thing instead of another, and that often contrary to the Gospel and most absurd on the whole. Just as it is, for instance, for them to paint the Lord as a beardless youth teaching in the Mid-Pentecost days, at a time when the Lord was then a full-grown man perfected after baptism. For them to paint Paul the Apostle at the Assumption, and at Pentecost, at a time when St. Paul had not become a disciple of Christ until after the Assumption and

after Pentecost, and after the stoning of St. Stephen. For them to paint the Resurrection of Christ, not coming out of the sepulcher of Christ, and with the soldiers standing round the tomb and watching, and the Angel sitting on the rock, just as the Gospel says, but painting Christ, on the one hand, as descending into Hades, while Adam and Eve are being held by His hands, and on the other hand the gates and locks of Hades lie crushed to pieces; and with many dark demons lurking thereabouts, and all the fore-fathers and prophets — which things do not constitute a picture of the Resurrection, but a picture of the Lord's descent into Hades. The Resurrection and the Descent into Hades are very different things. For in the descent into Hades the Savior's soul had been separated from His body, and it was only His soul that descended into Hades, whereas His body lay dead in the tomb. In the Resurrection, on the other hand, His soul became united again with His body, and that is the Resurrection itself. In addition, they ought not to paint in the icon of Pentecost a human being underneath the Apostles and inscribe "World" on the picture of him; but, instead thereof, they ought to paint a picture of the prophet Joel saying: "I will pour out my Spirit upon all flesh" (Joel 2:28), as seen in some old pictures. These and similar improprieties are ones which painters of icons are prone to commit as a result of ignorance and of bad use and wont. Accordingly, let these men take pains to rectify them, endeavoring further to become capable and good artists and painters, in order that the icons they paint may resemble the originals, just as this Council prescribes, and not be something bizarre and unlike.

[265] Note here how respectable and reverend the divine Canons are. For this holy Council, by calling them "testimonies" and "justifications," and the like, dignifies these very same divine Canons with those titles and names with which the divinely inspired and holy Bible is dignified.

[266] That is why Photius, in Title I, ch. 2, says that the third ordinance of Title II of the Novels invests the Canons of the seven Councils and their dogmas with the same authoritativeness as the divine Scriptures.

[267] Note that the writings of Dionysius the Areopagite are confirmed as genuine by the present Ecumenical Council, and those who say that they are spurious or dubious are gagged. For this passage is taken from the first chapter of his ecclesiastical Hierarchy, just as is also that one which is cited in the following c. IV of the same Council, concerning Peter, which says: "Peter the coryphaean summit, of the Apostles," a phrase of the same Dionysius, taken from the third chapter of his Divine Names. Both these books, in fact, are the ones from which those incorrectly traduce the works of Dionysius draw the material of controversy. Not only this present Council, but indeed the Sixth Ecumenical confirms the writings of Dionysius, in its Act 6, in what it says concerning the Theandric activity, having taken this word from the saint's fourth letter to Caius. Yes, indeed, even the Council held in Rome in the time of Martin against the Monothelites; and Sophronius in the Council held in Jerusalem; and Andrew Cretes paraphrases the contents of the third chapter concerning Divine Names which relate to the dormition of the Theotoke; and divine Maximus comments upon him; and Damascus mentions him in his book I, ch. 12, of Dogmatics; and Pope Agatho in his fifteenth letter to Emperor Constantine. If, on the other hand, it be objected that the ancient Saints do not mention the writings of Dionysius, the reply to this is that they do so, according to Coresius; for they wanted to prove their own assertions by testimonies of the Bible alone. And notwithstanding that Peter Lancelius and Corderius, the Jesuits, prove that the assertion of St. Gregory the Theologian in his discourse on the Nativity of Christ that "which has been philosophically expressed, in the finest and most sublime manner, by someone before us," was said with reference to Dionysius the Areopagite's interpretation of the Hymn of the Seraphim, who lived before St. Gregory, and not with reference to St. Athanasius, as Nicetas says: for St. Athanasius was alive when St. Gregory lived, and not before him. We could adduce here the justifications of the controverters, and prove them incorrect, but we have deemed it superfluous, since two Ecumenical (and two regional) Councils, and so many other Saints, are sufficient to counterbalance many myriads of controverters.

[268] Novel 123 of Justinian, too, commands that a person intending to become a prelate be taught the divine Scriptures and the sacred Canons for three months; and that anyone who has not been ordained in such a manner be deposed from office, and that the one who ordained him be suspended; since it is a shameful and illogical thing for one who ought to teach others to be taught by others after his ordination. But see also (page 440 of *Jus Graeco-Romanum*) where after the Creed (or Symbol of the Faith) every bishop at the time of his ordination utters also the following commitment: "In addition I accept the seven holy and Ecumenical Councils which convened for the purpose of safeguarding the venerable dogmas, solemnly promising to recognize and keep the Canons decreed by them, and all the holy ordinances that have been formulated at various times by our sacred Fathers, accepting all which they accept and rejecting all that they reject."

[269] In other manuscripts it says "idian empatheian," i.e., private animus.

[270] As for this saying, St. Paul in the Acts says that the Lord said it. But a certain bishop of Soule named Euthalius, a contemporary of St. Athanasius the Great, asserts that St. Paul took it from the Injunctions of the Apostles. For this saying is

found in the third chapter of the fourth book of the Injunctions. But even there it is stated that the Lord said it; and see the preamble to the same Injunctions.

[271] Metrophanes, bishop of Smyrna, in interpreting the Epistles General, says that a sin unto death, concerning which St. John says, "there is a sin unto death, and there is a sin not unto death," (1 John 5:16), is every sin that used to be punished by the old Law with the death penalty, as was, for instance, blasphemy against God, willful murder, bestiality, adultery, and the other crimes designated as felonies. A sin not unto death is one that was not punished with the death penalty, like involuntary homicide and other crimes. Anastasius the Sinaite (Question 54) says that a sin unto death is one committed knowingly, whereas one not unto death is one committed unwittingly. Thus, blasphemy against God is unto death, but so is also any great sin, such as murder, adultery, etc., since these crimes put the soul to death. But the present Council calls the sin of a person that is incorrigible and impenitent a sin unto death. In agreement with this Council Ecumenius too says that a sin unto death is one that is not corrected by a return, such as the sin of Judas, and that of the rancorous, concerning whom it is said that "the ways of the rancorous lead unto death" (Prov. 12:28). See also the Footnote to the third chapter of instruction for the confessor, which by the grace of Chirst has now been reprinted recently (in Greek).

[272] As concerns the unwritten traditions see cc. XCI and XCII of Basil.

[273] The relics of martyrs are deposited in the following fashion, according to the ordinance of the old Euchologion. After the ceremony of consecration, or, in other words, of enthroning the temple, the bishop takes three portions of relics of martyrs, and, having put them in a case and having poured holy chrism over them, he shuts the case. And if the Holy Table rests upon legs, he conceals the case on the floor underneath the legs that face the east. (Some persons, however, to enhance the solemnity, assert that the case containing the relics of martyrs ought to be placed, not upon the floor, but in one of the legs facing the east, if, that is to say, the portions of the relies are small; but if they are large pieces, they are concealed in the floor.) If, on the other hand, the Table is supported by a single post or pedestal, the case is to be deposited in the post or pedestal, and upon the latter is then placed the Holy Table. Four things are worthy of note in connection with the present matter of dedication ceremonies.

1) The fact that the dedication ceremonies of every church building must be performed by a prelate in accordance with the ordinance and representation in the Euchologion. Hence, though in many regions the prelates allow others to perform the dedication ceremonies connected with the consecration of church buildings, as, in fact, in Moscow the prelates allow archimandrites to dedicate divine temples, this, I say, is done in violation of the ordinance in the Euchologion. For everywhere both the Euchologion and Symeon (archbishop) of Thessalonica, whenever they mention the subject of dedication, specify a prelate or bishop, and not a mere priest. As for a small dedication, it is neither mentioned in the Euchologion nor known in Moscow at all what it is. It appears to be a later invention.

2) The fact that the relics that are to be collected as treasure ought to be relics of martyrs, and not of devout persons or of hierarchs. For this reason the practice followed in Moscow is to be praised. For there the relics of martyrs are kept in the archbishopric; and whenever there is need of dedicating any temple, the prelate alone takes them from there, in order to prevent the occurrence of any mistake whereby instead of relics of martyrs, either common relics or other holy relics, and not those of martyrs, might be treasured up as such. Some authors would have also relics of devout martyrs and of sacred martyrs, notwithstanding that the Euchologion does not specify these.

3) The fact that these relics of martyrs must be treasured up underneath the Holy Table, and not in any other place or part of the temple, in order that that saying may be fulfilled which says: "A divine chorus of Martyrs is the basis of the Church." All those who put them in any other place or part of the building, are sinning abominably.

4) And last, the fact that in the case of the dedication of every church building, whether it be a small one or a large one, there must of necessity and indispensably be relics of martyrs treasured up underneath the Holy Table. Hence all prelates who perform great dedications, and all prelates who perform so called small and shorter dedications without relics of martyrs, must be purified, in accordance with the prescription of the present Canon. For it must be noted that the structural and essential difference between dedications of temples is the arrangement by which relics of martyrs are treasured up in them; accordingly, without these no dedication is possible. Antimensia, on the other hand, because of their possessing a sanctifying power, which is conferred upon them by the consecration of some temple, and the ceremony of prayers said on the occasion of the consecration, and further the seven days' sacred rite carried out in the Table of the consecrated temple, supply the place of the consecrated Holy Table. For it is on this account, too, that these are given freely wherever there is need of them, and they are not restricted to that parish alone where they were consecrated, just as the holy

chrism, or myron, and other holy things are not restricted, but are placed upon those Tables which have not been consecrated, according to the first Reply of Peter, and according to Manuel Charitopoulos the patriarch (page 239 of *Jus Graeco-Romanum*). For, according to Balsamon, these things are sufficient to serve instead of a consecration, or what is called an enthronement, and instead of the opening of the doors, that is to say, of the temple, which is something that occurs whenever the dedication ceremonies of any temple are performed, the doors being thrown wide open and the hymn being chanted which begins with the words “Lift high the gates, ye who are our rulers,” etc. Nevertheless, in order to supply the place of a consecrated Table truly and exactly, the sanctification of all the other things is not enough alone to consecrate it, without relics of martyrs being treasured up in it. In the same way, too, in the case of antimensia used instead of Holy Tables, the sanctifying power residing in them is not sufficient alone on the occasion of the dedication of a temple unless they have relics of martyrs sewed up with them. That is why the ordinance in the Euchologion applying to consecration of antimensia prescribes that these are to be consecrated by means of relics of martyrs. Besides, even in Moscow antimensia are never used unless they contain holy relics, as we said in the Footnote to c. XXXI of the 6th. Note, however, also this fact that according to John (bishop) of Kitros without the consecration of a new temple there is no other way whatever in which antimensia can be made (p. 331 of *Jus Graeco-Romanum*). Symeon of Thessalonica (ch. 127, p. 226) says that if there be need of antimensia, and there has been no consecration, the antimensia are spread over a sacred Table, and the formality of their consecration can be utilized (just as the consecration of antimensia, that is to say, is described in the Euchologion with reference to the consecration of a temple). The same author says also that two other pieces of cloth of the size of antimensia must be sewn together with the antimensia: one by way of representing the flesh, as in the Table, in the place of the sheet; the other by way of a table-cover, in honor of the fact that it is to serve as a throne of God; in the middle of this scrolls are to be sewn together. Likewise portions of relics are to be sewn together, too, in a small piece of linen cloth; and everything is to be done in them that is done in the divine consecrated Table and in the same manner exactly. The same author adds (*ibidem*) that the formality of this consecration is carried out par excellence by a prelate, but if necessary it may be carried out even by a reverent priest who is experienced at the instance and with the permission of a prelate. Balsamon, furthermore, says that a prelate ought not to officiate in an undedicated temple, but only in one that has been duly dedicated and provided with a throne, so that there will be a throne in it on which he can sit enthroned while reading the Apostle (i.e., the Epistle). But as a certain prelate officiated in such a temple in the time of Luke the patriarch, though others said for him to be deposed from office, patriarch Luke himself ruled that he should be chastised with a different chastisement to be decided upon by the Synod as reasonable. John of Kitros says further, in his c. IX, that corpses ought not to be buried in the same consecrated church as relics of martyrs. Balsamon also says this same thing in Reply 38 (p. 382 of *Jus Graeco-Romanum*).

[274] Socrates, in the seventh book of his Ecclesiastical History, narrates that a Jew feigning piety had himself baptized many times as a trade, so that in this way he made a lot of money. But, while going from one heresy to another, at last he came to Paul the bishop of the Novatians in Constantinople, pretending that he wished to become a Christian really and to perfection. So, the necessary water having been put into the font, when the Jew entered it to be baptized, wonderful to relate! the baptismal font dried up. Those present marveled at the occurrence, and, after stopping all the holes that afforded some suspicion, they filled the font again. Yet, when the Jew entered it again, the water vanished instantly and completely; and all the persons there were amazed. This miracle appears to have occurred either on account of the hypocritical faith in which the capricious Jew had sought to be baptized, and consequently it teaches bishops and priests not to admit a Jew easily into Orthodoxy, but only after a long time and trial; or else on account of the unlawful multiplication of baptism.

[275] It is found worded “things of God” in other manuscripts.

[276] The reason why the Canon does not want things of the churches or monasteries to be sold to civil rulers, but only to clergymen or farmers, it seems to me, is this: These things have been consecrated to God, and whatever has been consecrated is also called sacred and churchly. In respect, then, that they are sacred, they ought to be given to priests and men consecrated to God, such as clergymen are; while in respect, on the other hand, that they are churchly, they ought to be given to “churchly,” or poor, men, such as farmers are. Hence such giving is analogous with the “takers,” or recipients, just as, on the contrary, were they to be given to civil rulers, the transfer would be altogether unbecoming, both on the score of their not being sacred persons, and on the score of their not being poor or “churchly” persons. But perhaps the Canon says that these things may be sold only to farmers and poor persons, in order that the church or monastery, as the case may be, may buy them back from them in case it should hereafter find the means of doing so, which it could not easily do if they were sold to rich persons. Note, however, that according to law and Blastaris, what is called the “disposal” of anything is the transfer of real or personal property to another owner or landlord that is made either as a gift or as a sale or by implantation or by exchange, or in any other similar way — which amounts to saying, when the property is completely alienated and given to another. What is called “letting out” is when anything is given, not completely and forever, but only for a time to

certain persons. Letting out, however, is also improperly called disposal, and conversely, disposal is also improperly called letting out; just as this Canon has taken the terms letting out and disposal in the second sense. Notwithstanding, though, that present Canon does say that things belonging to churches or monasteries must not be alienated, Novel 120 of Justinian decrees that even fruit-bearing real estate belonging to churches or monasteries may be sold when there happens to be need of giving the proceeds for the liberation of Orthodox captives. See also the Footnotes to Ap. c. LXXII and c. XXIV of the 4th.

[277] Canon VI of St. Nicephorus allows such a Presbyter-Abbot to ordain also a Sub-deacon. But the divine laws of Orthodox emperors, supplementing the sacred Canons in this regard, add directions how an Abbot is to be made. Or, at any rate, they state that a Bishop must not make an Abbot in monasteries according to rank, but must make that one whom either all the monks themselves, or at least the most virtuous ones, choose by confessing on pain of their conscience that they are choosing him not as a matter of friendship or favor, but because they know him to be orthodox and sober (i.e., sensible or sane) and well fitted to govern the monks and the monasteries well. This same rule is to hold good also in the case of the Abbess of a nunnery.

[278] The word “frippery” properly signifies any vain and unseasonable thing. The corresponding Greek noun (*perpereia*) is derived from the brothers of the Cecropides, who were named Perperi, who labored vainly and unseasonably, while loving unworthy persons (according to Dositheus in his *Dodecabiblus*, p. 514). That explains why the Apostle said, “Love is not addicted to frippery” (1 Cor. 13:4. Note of Translator. — This sentence is mistranslated in the A.V. “charity vaunteth not itself,” while in the R.V. only the word “charity” has been corrected to “love,” leaving the incorrect “vaunteth not itself” stand as in the A.V., in proof of the fact that the translators could not understand the Greek word at all and were only guessing at its meaning. The Douay Version of the Roman Catholics is worse yet: it says, “charity dealeth not perversely.” I have taken pains to translate the Greek word *perperevetai* here by its nearest English equivalent simply because it serves to show how ineptly the Scriptures have been translated into English by men unfamiliar with the Greek tongue, which to them is practically a puzzle), or, in other words, it does nothing in vain. Taken in a broader sense, however, the noun *perpereia* (like the corresponding English noun frippery) denotes vainglory and ostentation.

[279] For the Bible prohibits the weaving together of different kinds and different colors of threads in one and the same fabric, where it says: “Thou shalt not wear a garment of divers sorts, as of woollen and linen goods together” (Deut. 22:11), in expounding which divine Isidorus the Pelousiote says that Moses would not let even linen garments be interwoven with purple and scarlet, thus inciting his subjects to philosophy, and banning them every luxury. For by prohibiting the interweaving of wool and linen he precluded the manufacture of garments parti-colored or variegated with interwoven threads of different materials. By not allowing purple and scarlet threads to be woven with linen clothes he prohibited all luxuriousness and adornment of garments. And if God forbids these things to secular Jews, how much more He forbids them to Christians, and especially to His Prelates and Priests! But if these things are forbidden to Prelates and Priests and Clerics, how much more they are forbidden to monks and caloyers, all of whom have renounced the world and all its fantasy. Hence the garments worn by some monks today, which are embellished with more adornment than is to be found even among laymen, are indeed a veritable abomination.

[280] It is for this reason, too, that St. Basil the Great says (in his *Ascetic Ordinance* 10) that if any ascetic or caloger would like to become a cleric and be admitted to holy orders, or craves to become an abbot and the protector of others, he is ailing with a diabolical disease and is liable to the charge of philarchy (i.e., a penchant for ruling Others).

[281] I found a note to the present Canon (apparently due to Zonaras) asking why c. II of the 4th decisively decrees that anyone who ordains or nominates a person for money shall be deposed from office, whereas this Canon says that he must either cease doing so or be deposed from office. He then proceeds to solve the perplexity, and says that the canon of the 4th is speaking of those who ordain others for money; this canon, on the other hand, is speaking not of those who ordain others, but of those who admit others to the clergy, which is tantamount to saying, of those who for money consent to enroll among the clergy of any particular church persons who have already previously been ordained and are clerics, on which account too it has prescribed a lighter penalty. It becomes plain that this solution is correct also from the assertion in the Canon. For it says that if the person doing this is one on the sacred list, he is to be deposed from office, but a priest in general ordains no one a cleric. Note, however, that according to this Canon those coenobiarchs and abbots ought to be driven away from their monasteries who today are trying to possess themselves of money and who admit those persons who apply to them with money, but without money refuse to admit them into the monastery.

[282] From the present Canon it becomes plain that even a monk who is not in holy orders may be made the abbot of a monastery, provided he is sensible and prudent and worthy of the abbotship.

[283] For this reason the second ordinance of Title I of the Novels decrees that if a monk leaves one monastery and goes to another, his belongings must remain in the first monastery. And the thirty-eighth ordinance of Title II of Book I of the Code says that those who leave their own monastery are not to take the personal property which they brought there, no matter how great the quantity of it may be even though no consecratory document concerning them was made out (Photius, Title XI, ch. 4). But even real estate that anyone consecrates must remain with the monastery. For even the land which Ananias and Sapphira his wife consecrated to God was real estate. On account, however, of the fact that he kept back part of the price for which he sold it, thus becoming guilty of theft, he was condemned to an exquisite death (Acts, ch. 5).

[284] He cannot, however, recover it by himself, on the ground of its having been consecrated to God, and again consecrate to another monastery.

[285] In other manuscripts there is included the addition “and let him depart quickly.”

[286] This same Basil the Great in his Definitions in Extensa, No. 33, says that “in the conversations which monks have to have with nuns, the persons who are to hold the conversation ought to be chosen, as well as a suitable time and place; and it is necessary that everything be decent and modest, and above suspicion. So the persons who are to speak together, so far as respects the monks, ought to be the oldest ones and modest, and reverent, and sage enough to ask every question and to give a reply; as respects the nuns, on the other hand, likewise the oldest and sagest of them ought to be chosen. But when they are conversing two or three monks as well as two or three nuns ought to be together. For two are better than one, and more credible as witnesses. One person representing one side, and one person representing the other side must not hold a conversation alone, both on account of the suspicion that may arise therefrom, and because neither one is credible as a witness to what was said, or even to corroborate each other. As for any other brethren that may need to converse with any nun, let them not converse with her directly themselves, but only through the medium of the more aged ones; and let chosen monks offer those things which they wish to speak about to those chosen and more aged nuns, and let these in turn tell the things to the sisters they have sought to communicate with. Moreover, even those monks who take the necessities to the nuns and perform services, ought to be tried and tested men and modest and well advanced in age, so as not to rouse any bad suspicion whatever. This same thing is decreed by him also in his Epitomized Definitions, No. 220. In his Epitomized Def. No. 281, on the other hand, he decrees that if two monasteries are closely adjacent to each other, and one of them is poor while the other has the means, the one having the means of managing to help the poor one, as having an obligation, ought to lay down or risk its soul in behalf of the other, in accordance with commandment. But if, nevertheless, it fails to do so, the one which is poor ought to be longsuffering, and, imitating Lazarus, it ought to rejoice in the hope which lies in the future age, on account of this poverty, as the sole comfort and joy remaining available to them. In agreement with what was said above by Basil the Great with reference to the more aged monks who have to render services to the nuns, St. Nicephorus also decrees something. For he says in his c. XXII that if a presbyter-monk — that is to say, a monk-priest, or hieromonach — who is young performs services for nuns, one ought not to partake of the Mysteries from him, in order, as it appears, to be shamed by this and be corrected. And see also the three Canons of John the Faster found later, and the Footnote to the same c. XXII of Nicephorus.

[287] Just as Basil the Great cites this passage in regard to such a matter also in his discourse on Virginity.

[288] The imperial laws also decree the following supplementary provision: that parents may not take those children of theirs away from monasteries who have chosen the monastic life, but must nevertheless bestow upon them whatever legacy belongs to them, even though any cause (i.e., blame or accusation) had been incurred by them previous to their becoming monks (or nuns). Read also the testimony of St. Chrysostom in the Footnote to c. XV of Gangra.

[289] In view of the fact that the present Canon was set forth and promulgated in an indefinite manner, without exhibiting the reasons on account of which one may depart from his monastery, after doing as much research as we could, we discovered the following reasons, to wit: 1) a monk may depart from his monastery if the abbot is a heretic, according to c. XVII of Nicephorus; 2) if women enter the monastery, according to the same c. of Nicephorus; 3) if worldly children are being taught letters in the monastery; since through these children whatever occurs in the monastery becomes published abroad, according to the same Canon of Nicephorus — add also that it is on account of the scandal arising therefrom. But Basil the Great (see his Def. in Ext., No. 36) allows a monk to depart from his monastery only for one reason, which is to say, if he has any psychical injury which, he says, he ought first to reveal to those possessing the power or ability to correct

it, and if they fail to correct, then he is to separate, no longer as from brethren, but as from strangers. But if any monk on account of the unsettled condition and frivolity of his mind, and not, that is to say, on account of any injury, departs from his monastery, he must either cure this illness and unsettled condition, by persisting in the monastery, or, if he is unwilling to be cured in this manner, he is to be refused admittance to any other monastery. Another reasonable cause for separation and departure, however, is mentioned by the same Saint: reason and teaching will admit no excuse other than injury of the soul — that is to say, the reason we have mentioned (but if on account of the Lord's commandment another brother goes to another place, these brethren are not separating from each other, but, on the contrary, they are fulfilling an economy). In agreement with divine Basil c. VI of Nicephorus also decrees that if anyone is injured psychically, he ought to tell about his injury to the prior, and if he fails to correct it, yet the danger is evident, let him depart from the monastery. Even though the abbot places him under bond not to depart, he must pay no attention to this bond, but must depart anyhow. Some authorities also add another reasonable cause for departure, viz., if at any time any obedientiary and coenobite should prove worthy for quietude; for then and in that case he may leave with the permission of the abbot, in order that he may converse with God alone all by himself, in accordance with what John of the Climax says (in his discourse concerning obedience). Nevertheless, close attention must be paid to this point, since it is not for every monk that departure and quietude are possible. So much for voluntary departure. For against his will and involuntarily even an abbot may be driven from his monastery and shut up in another if he accepts money for admitting those who intend to betake themselves to a monastic life, according to c. XIX of the present C. And one who is tonsured without a sponsor is sent to another monastery, according to c. II of the 1st-&-2nd; and one who is tonsured without first undergoing three years' trial and test, according to c. V of the same. And with the object of improvement and correction, a prelate may transfer virtuous monks, according to c. IV of the same.

[290] In other manuscripts it reads "God-fearing," which appears to be more correct.

[291] In other manuscripts it says in addition, "only let it be done with reverence," as Zonaras also interprets it.

